THE FEMALE DUEL,

OR

The Ladies Lookingglass.

REPRESENTING

A Scripture ~~Combate~~ about buſineſs of Religion, fairly carried on, between a Roman Catholick Lady, ~~and the wife~~ of a Dignified perſon in the Church of *England*.

TOGETHER

With their joynt anſwer to an Anabaptiſts Paper ſent in defiance of them both: Entitled the *Dipper Drowned*.

Now Publiſhed by THO. TOLL *Gent.*

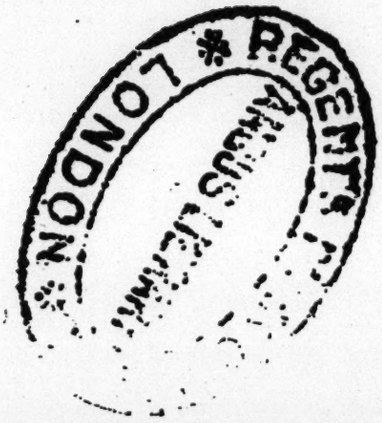
Matth. 11.25. *God hath revealed theſe things unto babes, and ſucklings, and concealed them from the wiſe, &c.*

London, Printed by *H. Bell*, and *P. Lillicrap*, and are to be ſold by *Henry Everſden* at the Sign of the *Greyhound* in S. *Pauls* Church-yard. 1661.

Dr Harding

Septr 16th.

1810



TO THE

ROYAL HIGHNESSE

Of the most Peerless Pair of

PRINCESSES

Daughters of Great *Britany*, *France*, and *Ireland*.

HAd I not fully known (most incomparable Princesses) by a long experience in your most Royal Family, that Clemency, Mercy and Pardon, were your apparent Birth-rights, by Lineal Traduction from your great Progenitors, especially from that glorious

Martyr for his people, your moſt Royal Father of eternal memory, and that incomparable Confeſſor your bleſſed Mother, (whoſe ſufferings for her King and Conſcience deſerve to be written with a Pen of *Adamant*, in the Temple of Eternity) I had not dared to addreſs theſe poor home-ſpun Papers, wrought by true ſpinſters hands, to your moſt Princely view, much leſs preſent them as a New-years-gift, or make them to appear in the world, under ſo great a Patronage. Now the greateſt aggravations (moſt Seraphical Siſters) that can be alledged againſt me, are: Firſt, that I ſhould preſume to preſent any thing, that carries with it the ſcratching of womens controverſies, (for ſo moſt of their diſputes do uſually determine) or that does ſo much as ſound like a jar, to ſuch ſerene Pacifick ſpirits, as your highborne ſouls are known to be, whoſe very looks are capable to quiet the moſt tempeſtuous and troubled ſeas, and words to calm the rage of Tygers, and the fury of the moſt tumultuous and ſtormy breaſted Monſters of Mankind, in whoſe boſome the very Unicorn would be ambitious

bitious to fall asleep, and Lions themselves rejoyce to lick your Princely feet. Nay, that I should dare to offer so much as the sound of a *Duel* to two such sublime Personages, and that are so much one in affection, though different it may be in some perswasion; and are by that great example of your most serene Mother the Grand Mistreses of Peace, Piety, Modesty and Humility to all Womankind. But indeed my fault is not so grievous in this neither, as at first blush it may appear to be, for this Paper *Duel* is without a disturbance. This Scripture Combate without a quarrell, and this fair dispute is almost without a difference, I am sure without an uncivil word, and though it was managed (as can be proved) only by women, yet it may serve to direct into the true mode, and method of arguing, the most dextrous Doctors, and Disputants in the world, and teach them to improve their arguing unto edification. But the greatest aggravation (most excellent Ladies) that can rise in judgement against me, is yet behind, (as *Timourus Penitents* use to have their most crying sins to bring up the Rear) which is that

I ſhould preſume to preſent any actions of inferiour Perſons, as Looking-glaſſes to their Princes, eſpecially to ſuch as you (moſt incomparable Pair) are known to be; your ſelves being the matchleſs Mirrours of all perfection. Mirrours ſaid I? nay, moſt pure and Chriſtialine Fountains that ſhew not only to all the Ladies in the world, their deformed ſpots, ſtains and blemiſhes, but likewiſe how to waſh them off, and wherewithall to clear themſelves from them: which truth has been moſt plainly proved and confirmed to us, by that ſtrange and almoſt miraculous reformation of our Womens manners, ſince the ſplendor of your moſt Princely vertues, has appeared amongſt them, for which I am ſure both Sexes do owe moſt immortal obligations, to your Royal Highneſſes, as for a new Converſion of the Nation. Nay, give me leave to affirm, that the bleſſings we have received in order to that, ought to be put into the Balance with any of thoſe other great ones, that His Sacred Majeſty has been ſo graciouſly pleaſed, to power down upon us in his comming to us, and redemption

demption of us from a life of ſin and ſlavery. For truely the Mankind here were not depraved into Sedition, Treaſon, Rebellion and Irreligion, turning all faith into faction, making truth it ſelf to lye, all Loyally to be Treaſon, Religion to be Rebellion, and pulling down of Churches, the edification of Gods houſe, by any inſtigation ſo great, as that they received from their wicked women. The *Seas* were leſs furious, a Thunder-clap leſs dread full, the gall of Dragons and poyſon that ſwelleth up the necks of Aſps, was much more tolerable, than their malice. Nor were they only ſo guilty in making of their Husbands become Traytors to their God, King and Countrey, but they did ſtudy likewiſe to appear as unnatural Traytors to the honour of their whole Sex in *England* (which was as famous as St. *Paul* magnifies the faith of the *Romanes* to be ſpoken of over all the world) flying out into ſuch prodigious pieces of impiety and debaucht lewdneſs, that *Heathens* themſelves have abhorred, and very *Turks* trembled at. From all theſe horrid infamies, and national

tional ſcandalls, your very preſence here has ranſomed our Countrey; and by your allhealing examples ſet a new fair, and reformed face upon all our Womankind. The one being the higheſt Patroneſs of all conjugal and vidual Honor, and the other the moſt pure pattern of all Virginal ſweetneſſe and chaſtity, and both appear to be no leſſe, than two Intelligences that have left the Heavenly Orbes, and vouchſafed your ſelves to be inchaſed in thoſe beautifull bodies for the benefit, and glory of your Sex. To whom therefore could this *Ladies Looking-glaſs* be more properly preſented, than to your Royal Highneſſes, to whom all that is good in the whole Sex amongſt us, muſt be ever attributed, as Rayes only reflected from your perfections. This is my humble *P*lea, moſt incomparable *P*rinceſſes, according to which joyned with my clear acknowledgement, and moſt dutiful Confeſſion I doubt not, but your Princely goodneſs

neſs will proceed to abſolution, and diſpenſe a pardon to

Moſt Peerleſs Princeſſes,

Your Royal Highneſſes moſt devoted humble

Vaſſal, and loyal Servant, of

your Royal Family

THO. TOLL.

The

THE PRINTER TO THE READER.

You may please to take notice, that this Epistle Dedicatory, *was past to the Press, before the loss which the whole English Nation sustained in the death of that most incomparable Princess,* Mary *princess* Dowager *of* Orange, *and as the Publisher left it, so I am oblieged to prosent it.*

The

The Publishers

PREFACE

To the Gentlemen, Readers of the

FEMALE DVEL.

I Have already understood a grand exception against me, for charging so much devotion and divinity, upon the sex of women who are the Actors in this Scene, and the Authours of this discourse, it is true upon the first perusual of these papers, I my self did little expect to finde such Masculine vigour in them: and truly, I dare boldly affirm, that the sum of all the controversies, that our English Schools have been wrangling, and the Pulpits railing about this hundred years, is here perfectly represented on both sides; nor is it to be wondred at, that women should arive to such a perfection in divinity in this age, wherein all learning is almost become prostitute, when above a thousand years ago, we finde one of the curiousest peices of divinity, written by Athenais, *who seemed to be that, which the Poets feigned of* Pallas; *she was bred in Paganisme, better acquainted with the Theogony of* Hesiod, *than the genealogy of Jesus Christ; better skil'd in* Homers *Illiads, then the books of the Gospel, and better in the Apothegmes of* Pythagoras, *then the commandments af God: but she became afterwards so skilful in the Christian Law, that she wrote in Homerick verses, the principal Acts of Je-*

ſus Chriſt, and even as the bleſſed Magdalen *with the ſame hair, wherewith ſhe had weaved nets for wanton love, did afterwards turn into a Towel, to wipe the feet of our Saviour, ſo ſhe conſecrated all the Graces of her wit and learning, which ſhe had before miſimployed in vanities, to the Trophy of Jeſus. Then as to the devotion of that ſex, I conceive it leſs queſtionable, when women are right ſet, none can go beyond them for that. The Church hath always given to them, the title of the devout ſex,* Their bleſſing is in the dew of Heaven: *they reſemble Bees which are born in hony: or rather thoſe birds of the fortunate Iſlands, that breath no air but perfumes, and are onely nouriſht with incenſe: they grow wholly Angelical inſomuch as forgetting their ſex, and all their naturall imperfections, they furniſh themſelves with the moſt perfect Ideas of divinity, and ſcarce retain any thing in them, common with matter. We find likewiſe, that great priviledges and prerogatives are given to them by our Saviour, for as the chaſt womb of a woman, ſerved him for a lodging, at his firſt entrance into the world, ſo when he was to iſſue out of it, amongſt ſo many horrors, and terrible images of death, when ſtones were rent in ſunder for grief under his feet, and heaven it ſelf diſtended with ſorrow, over his head, women alſo were found near to the Croſs, as witneſſes of his laſt words, and ſurvivers of his bloud; nay, they were the firſt likewiſe, that he would do the honour to appear to after his reſurrection. Now I muſt confeſs, that the prejudicators of this piece and all the devotion and divinity of that ſex, carry with them a great deal of reaſon too, for there is a ſort of fisking Goſſips, who imagine devotion to be nothing but an ordinary practiſe of motions, and geſtures, ſuch as little puppets would make, if annimated with a quantity of Quickſilver, whileſt the true virtues of devotion, we know according to S.* Thomas, *is nothing elſe but a prompt will to the ſervice of God. others there are of them, whoſe devotion is*

altogether

silken, and very fine forsooth in all things, so coy and curious they will be in the choice of persons, that Sacraments themselves are good for nothing, if they be not tyed to such and such hands, where vanity seeks its interests, nay forsooth their devotion is such, that they will plant their prettie petite pride upon the very hair cloth of Penance, and if God would chastise such creatures to their liking, he must be forced, to tye up his rods with silk, or else they will never receive correction from his hands. Though they rise not till noon, yet as if they feared the vapours of the serain, they must be armed before they come out of their beds, with restoratives from the Kitchin, to keep their colours more fresh. Then they will set themselves down to be cloathed, with their Lookingglasses before them, as if their fingers were too good to touch their own clothes, and yet will be drest up like Idols, and so adored too by their servants, who are to stand about them, admiring of their beauty, which they have more ado too to preserve, then the Vestals of Rome, *had to maintain the sacred fire, one presents their Ladyships, with white, another with red: this with some Serous, that with some Fucus, another attends the Lookingglass to hold it, or remove it at their Ladyships pleasure, whilest another stands behind to be the tell-clock, but dares not tell their Ladyships, that the hour of the Curch is ready to be past, whilst their Ladyships are fastening on their Pendants, Necklaces, or Bracelets, yet must the Canons of the Church be as easily broken, as a glass, to obey the humors of these women, and the celebration begin, when it is to be doubted, whether the Sun begin not then, to bend towards its setting: prayers in the Church must be past over with making of some sowre faces, and looking scornfully with a good grace, with some slight ceremonies of devotion it may be, which go no further neither then the outward parts; There it is, where resolutions are made of entertainments of time, to be chosen for the next day:*

day: then follow visits, gaddings, coachings, dancings, &c. besides what passeth behind the Curtain; their husbands in the mean time, are very uncivil, as they say, if they give them not permission to do any thing: and as it is said of the Moon, that she never agrees in qualities with the Sun, but when she hath ecclipsed him: so they find no concord in marriage, but in the diminution of their husbands authority. These are the Lady-birds that will make their husbands sell a large patrimony, to buy them a little Cabinet, lay out thousands of pounds upon a rope of Pearl, to wear about those necks that do better deserve a halter, nay their very ears, which they take a pride to shew little and slender, yet they must have whole Lordships hanging upon them. A man would say, to see how they pamper their bodies, that they were discended from heaven, and that thither they intended to return, without passing through the sepulchre; so they deifie their flesh, and to fatten and gild a dunghill covered with snow, they sport with the blood and sweat of men, what a sight it is, to see these Ladies groan as at a torture, under the weight and straightness of their garments, and yet for all this, will court and adore their own punishments. He that will take the pains to examine well the furniture of them, will think that they resemble those birds, that have no body almost under a great deal of feathers, then their apparrel is made rather to sell their bodies, then to cover them. I know not for my part, what may be reserved for the eyes of their husbands, when through all the streets and markets, the secret parts of their wives bodies are exposed as open, as if they were ready to be delivered over to the best bidders. Then the cloaths they wear, are so extravagant, in their head dressings, flying elbows, great gorgets, and farthinggals, that the Church dores must be made wider to receive them. These are the devotes of this age, that spend a fourth part, of their life, in dressing and besmear-

ing

ing themselves, to make themselves gross in one part and little in a nother, to raise terrets on their heads, and shackles on their hands and heels, to be as solicitous about adress, as if they had a Venetian Common-wealth to manage. Then they are so imperious and proud withall, that they must be no more offended, than those Stars, which are thought to send tempests, upon such as have not humbly saluted them. So many hundred Communions and exhortations have not taken off, one hair of their vanities: they will eat the immortal Lamb, once or twice a week it may be, and yet daily upon all occasions they will become Lionesses, in their houses. They will lay the holy Eucharist on their tongues, as the seat of the spouse, and yet will not bridle or restrain them from one evil word, and will speak more slanders in one dinner time, then they eat morsels. This was the reason sure, that Solomon so divinely assures us, Prov. 19. domus & divitiæ dantur a parentibus, a domino autem uxor prudens, houses and riches come from Parents, but a wise and virtuous wife from the hand of God: and such doubtless as Solomon speaks of, were our divine Duelists here, as for the Doctors wife here, she was not after the rate of other Parsons wives, who must always be the best women in the parish, and take place of their Landlords and Patrons wives, if they be not Ladies forsooth, and wear better cloths two then they; no her husband was not of the common rate of Churchmen neither, who take a pleasure to employ the patrimony of Jesus, the sweat and blood of the faithful, in good cheer, excess and play, and suffer their Churches to fall to decay, the Altars to become naked, the windows shivered to pieces, the walls to weep, and Spiders there to spin their webs, Rats to run up and down, and the poor of their parish famish, whilest I know not what little wives, or wenches, drag silk at their heels, at the charge of the Crucifix. Nor was our Roman

man Catholick Lady here, of a much different make, being a true widdow indeed, and wholly taken up with hoſpitalities and charities, notwithſtanding ſhe was always under a moſt ſevere perſecution here, for her conſcience. Vinegar is ſaid to be uſed for precious ſtones, which have their fire frozen over, and their luſter ecclipſed, ſo ſhe was to have a little touch of acerbity to enlighten her virtues: ſhe was indeed like a Pearl that comes from the ſalt ſea, and beheld her ſelf involved almoſt from her birth, in great perplexities and horrible confuſions of the age, from whence ſhe alwaies aroſe with ſo much luſter, as ſhe made ſtill her adverſities, to be ſteps to the Temple of glory. Sports and feaſts were puniſhments to her, ſhe was ſeldome found in the company of men, unleſs it were ſome beggers, whoſe miſeries ſhe relieved, and perſons aſſiſted in ſickneſs and in health. Her whole heart went towards God, her feet to the divine ſervice, her hands to alms, her eyes to reading books of devotion, her arms to the exerciſe of huſwifry, and works of her ſex, and her whole body to the ſacrifices, and victims of her ſoul. Thus becauſe I was obliged not to publiſh our Dueliſts names, I have been bold to give you an imperfect character of ſome of their qualities, which I hope will diſcharge you of a prejudice againſt their following diſcourſes; and obtain at leaſt a pardon from them, if not acceptance from you, which I ſhould moſt humbly beg likewiſe, that your candour would pleaſe to beſtow, upon the Publiſher.

Your moſt humble Servant

THO. TOLL.

The

THE FEMALE DUEL,

Or the Ladies LOOKINGLASS

Repreſenting a Scripture combate, about buſineſs of Religion.

THE occaſion of this feminine encounter, is related thus; Mirs. *N.* wife to a Dr. of Divinity, and a dignified perſon in the Church of *England*, (a woman highly honored by all her neighbours, for her Religion, virtue, and diſcretion) came one day, to viſit my Lady *M.* of the ſame Pariſh, though of another perſwaſion, yet equally eſteem'd, for her great piety and prudence, a Perſon wholly made up of charity and good neightbourhood, and was truly that widdow indeed which *S. Paul* would have: Now after the common complements of ſuch viſits, were paſt between

the Doctors wife was pleased to assault her Ladyship with these, or the like words.

Mrs. *N.* Madame, it would prove I fear, but a pitiful piece of flattery, I'me sure impertinency, to tell your *Ladyship* how much you are beloved, and honour'd by all your neighbours, for those great charities, and hospitalities, that your goodness is pleased here daily to dispence amongst us, for your Ladyship cannot but know it your self. But one thing now I must be bold to tell your Ladyship, which it may be you yet know not, and I presume your excellent good nature, will not be offended at it, for *I* am sure it proceeds from a true zeal to your *Ladyships* service.

Lady *M.* Truly Mirs. *N.* you needed not have troubled your self with so much apology, to usher in your discourse, you know that I love nothing like a friendly, neighbourly freedome; and faults as I know, I have enough, so I desire to hear, and to amend.

Mrs. *N.* Nay Madame, it is no fault, that by your Ladyships favour, I am about to tell you, but a meer misfortune onely, and so it is humbly conceived by all those, that as I said before, do so cordially love and honour your Ladyship, and might be with as much ease and happyness to your self, remedied, as we all do apprehend.

L. *M.* Deer Mrs. *N.* I prethee make hast to take me off the thorns of my longing expectation to know the issue of your desires, and I'le promise you faithfully my best endeavours, to the very

very utmoſt of my power to render you, and all the world beſides, what ſatisfaction is deſired in that particular.

O madame, that you would ſo ſay, and hold, I ſhould then be the happieſt woman in the world. Mrs. *N.*

Way Mrs *N.* I hope you never yet found me worſe then my word, *I* pray you therefore be cleer with me, and you ſhall be ſure of an equal return. Lady M.

Why then dear Madame, give me leave to ſay, that I am but the voyce of many thouſands more, who have ſo perfect a love and honor for your Ladyſhip, that they would think their lives too little to ſerve you, and are doubly troubled; firſt, for your Ladiſhips ſake, whom they take to be the pattern of all noble goodneſs, and ſo perfectly amiable in your ſelf, that you ſhould yet remain in ſuch an odious and idolatrous Religion; then for themſelves, that they cannot have the happineſs to enjoy your Ladiſhips company and family in our Churches, as well as in our Markets, and that our ſouls do not meet in a ſpiritual, as well as civil converſation, which heavenly content, if your Ladyſhip would once pleaſe to give us, we ſhould all think our ſelves arrived at a bleſſedneſs, beyond any people in the earth. Mrs. *N.*

O Mrs. *N. I* do very much acknowledge my ſelf indebted to you, and all my good neighbours here, for your great reſpects towards me, and I'le aſſure you I ſhall be always willing to impart my eſtate amongſt them, for Lady M.

their worldly advantages, but much more for their ſouls good, aod that we may be all again reduced into one, I mean, that old bleſſed communion, which was not full two ages ſince, apparently perfect amongſt us all here, but ſince our breaches now, are grown ſo great, and that happineſs, without an extraordinary miracle, is not to be reſtored to us, you muſt give me leave, to keep my own ſoul to God and his Church; for my Faith, which you are pleaſed to call ſo odious, and Idolatrous, words that I muſt confeſs, I little expected to hear fall from you, is built upon ſuch a foundation, as can never fail, no not though heaven and earth ſhould, or an Angel from heaven, ſho. ld preach another doctrine, as the Apoſtle forewarns us.

Mrs. *N.* Deer madame; in conſideration of the integrity of my heart towards you, I hope your Ladiſhips goodneſs, will pardon that rudeneſs of any words, that may fall from me. *But* ſure ſweet madame, there can be no ſuch foundation, as you ſpeak of, unleſs in the undoubted word of *God*, which you have moſt cleerly, and intirely againſt you in all particulars, and therefore your Church, does all it can to blind you by keep ng that from you, ſo leading you on ſtill in errours, by an implicite faith in its doctrines, which are meer humane inventions.

Lady M. Indeed Mrs. N. you are very much miſtaken, in the whole drift of your diſcourſe, and that, *I* conceive occaſioned by the continual ſlanders thrown upon us, both from your Prints and Pulpits.

Pulpits. For our Church hinders none from reading the *Scripture*, that can satisfie their Pastors, that they have a temper fit for it, and humility enough, to resign up their faith to mysteries, that wil not make such use of it, as most of you do, by giving of your own shallow interpretations to it, and opposing your single sence, against the current of the Church. As for my part, I have a liberty, asmuch as I would desire, to read the holy Scripture, and am, I thank God conversant in it, both day & night, I do likewise finde unexpressible comfort by it, and a confirmation of my faith, every day more and more.

Why then it seems, your Ladiship reads it with strange prejudice and partiality, for other wise, it were impossible, but you should find the grossness of those errours, that are delivered to you for matters of faith, & if you shall please, good madame, to give me leave, I will be bold to offer some collections of my own, out of *Scripture*, to save your Ladiship a further trouble in the search, & as I shall from time to time, have occasion to wait upon you, so I shall communicate them to your Ladiship, and make that the whole business of our future discourse, till we shall be otherwise satisfied, and I'le promise you, my husband shal not be knowing to it. *Mrs. N.*

Mrs. N. I do most willingly accept your offer, but care not much whether your husband be assistant to you, or not in the mater, for I am sure its not in the power of men or devils, to change the word of God, however they may pervert the sence of it for a time, and so possess the souls, of their unhappy disciples. Lady. *M.*

Well then madame, I shall be bold to wait *Mrs. N.*

wait on you again within these few days, and shew you some *Scriptures*, that shall quite overthrow your so much fancied foundation, and I hope by consequence bring your Ladyship into our Religion.

Lady M. I pray you do sweet Mrs. *N.* and I shall promise onely this, that you shall finde my reason not at all refractory to any thing, and we will manage this controversie, as you say, by our selves, and as women in labour use to do, never cry out for the help of man, till we shall be highly enforced.

Mrs. *N.* Indeed Madame, I doubt not but you will finde the business so clear, that we shall never need to come to that. So the combate being mutually imbraced on both sides, with very great kindness they at that time parted: some days after, Mrs. *N.* came again to visit my Lady, and brought her weapons with her, and so began again to accost her. Madame, the greatest things indifference, as I humbly conceive between us, is about that which is indeed the greatest concernment of our salvation, the most holy *Sacrament*, of our Lords Supper, wherein your Church hath brought so many visible and palpable abuses, and against known *Scripture*, that when your Ladyship shall be once satisfied in those, I hope we shall not need to proceed much further. I have here reduced those abuses into four heads; as first, your doctrine of Transubstantiation, and affirming your Eucharist to be the very body of Christ. Secondly, your giving half the *Sacrament* to

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the people, and depriving them of the Cup. Thirdly, making your Mass a sacrifice; and Lastly, for saying your Mass in Latine, and not in English, or other mother tongues: and to all these particulars, I have brought you as I conceive such apposite Texts, and here in order set down in this paper, that I doubt not will give your Ladyship just reason to suspect the frauds, and gross collusions of your Church, in all things else.

Well deer Mrs. *N.* I thank you heartily for this favour, and I promise you faithfully that I will very carefully and impartially, examine this paper, which if upon a just consideration I shall not be able to answer, I will then very fairly and honestly declare my submission to it within three or four days, I will by Gods help repay your kinde visit, and bring you the best satisfaction I shall be able to do, and so I pray God to enlighten us both to see his faith and truth, so for the present they parted, and the Lady fell to the perusual of the paper, that Mrs. *N.* had left with her, which was to this effect, as followeth. *Lady.M.*

That the very body of Christ is neither in, or under the Eucharist or Sacrament of the Lords Supper, is apparant by these few texts taken out of, and reasons deduced from Scripture.

Our Saviour Christ himself saith, *Matth.* 29. I.

Mat. 26. 11. *For ye have the poor always with you, but me ye have not always.* Now if he were, as you believe you have him in the Eucharist, we should have him always.

2. John 6. 63. He saith again, *John 6. It is the Spirit that quickneth, the flesh profiteth nothing,* if therefore the flesh profiteth nothing, what need is there of that great contention, you make to have it in the Eucharist?

3. Psalm. Apost. Creed. We have it frequently in the Psalms, and other Scriptures, *that the heavens must contain him till the last day*: otherwise there would be a falsification of no less then three Articles of our Faith. *He ascended into heaven; He there sitteth at the right hand of God the Father, From thence he shall come, &c.* Now if he be corporeally in heaven, how shall he be upon the Altar, for the same body cannot possibly be in two places.

4. Four Gospels Our Saviour in his institution, does not say take my body, *but take bread,* nor is it to be imagined, that the nature of it can be changed by the blowing & mumbling a few words, from a Priests mouth. Besides when Christ instituted his last supper, he had a mortal body, now being immortal, how can it be said, *this is my body which shall be delivered up for you.*

5. Gospels Acts 2. 41. 1 Cor. 10. We do finde all the holy Evangelists calling it bread, we finde in the Acts of the Apostles said, *how they continued stedfastly in the Apostles doctrine, and fellowship, and in breaking of bread, &c.* then in S. *Paul* to the *Corinthians, the bread which we break, is it not the communion of the body of Christ,* and again in the next Chapter, *so let a man*

man examine himself and so let him eat of that bread and drink of that cup: Thus currently in Scripture is the Sacrament called bread, and yet your Church, will have no bread left in it.

Our Saviour gives us a fair warning of those deceivers, that shall come and say in his name *here is Christ, and there is Christ, and shall deceive many*, we are not therefore to believe those that say that Christ is in this, or in that Host. *Mat.* 24 6. Mat. 24. 5.

That it is Impious, to deprive the people of the cup, is proved thus.

Our Saviour Christ did institute the Sacrament under both kinds, and communicated both to his Apostles, and gave a command absolutely to all, *drink ye all of this.* 1. *Mat.* 26.

Our Saviour being likewise to recommend the Sacramental use to us, says plainly, that he who drinketh not his blood, as well as he that eateth not the flesh of the son of man, *hath no life in him.* 2. John 6. 53.

It is confest by all of your own side, that the Primitive Christians, did always communicate under both kindes, by what authority then, do they come now to be deprived? And if the Church hath power to take away one part of the Sacrament, why can it not likewise by the same reason, take away the other, and forbid them the use of the whole Eucharist? 3.

You

4. You all confeſs that your Prieſts ſin mortally, if they do not communicate under both ſpecies, why then ſhould not the Laity, ſin as much by their omiſſion to receive it?

That your Maſs is not or can be made a ſacrifice, is clear by theſe ſacred Texts.

S. *Paul* ſpeaking of the true ſacrifice of
1. Chriſt, ſays, *That we are ſanctified through the of-*
Heb. 10. *fering of the body of Chriſt, once for all, again this*
10. *man after he had offered one ſacrifice &c.*
12. Then afterwards the Apoſtle, repeats, and
14. refers thus, *for by one offering he hath perfected for ever them that are ſanctified.*

2. Then again he ſpeaks more plainly in ano-
Heb. 7. ther Chapter to this purpoſe, *For ſuch an high*
26.&27. *Prieſt became us, &c. who needeth not dayly as thoſe high Prieſts to offer up ſacrifice, firſt for his own ſins, and then for the peoples, for this he did once when he offered up himſelf.*

3. Then the current of the whole 9th. Cha-
Heb. 9. ter is to prove that Chriſt did once by his blood, enter into the Holy of Holies, for our e-
26. ternall redemption, and towards the latter end of it expreſly ſays, verſ. 26. *that now, once at the end of the world, hath he appeared, to put away ſin, by the ſacrifice of himſelf.*

4. The Maſs can be but a Teſtament at moſt,
Mat. 26. out of our Saviours own words, *This is my*
Luke *blood of the new Teſtament*, ſo *S. Matthew*, and
22. *S. Luke* gives them thus, *This cup is the new*
20. *Teſtament in my blood, which is ſhed for you*, now

I would fain know how a ſacrifice can be made out of a Teſtament.

Your Maſs is but a remembrance at moſt of that ſacrifice and oblation which Chriſt once offered, therefore he ſaith not in his inſtitution offer this, *but do this in remembrance of me*, and again *ſo often as you ſhall do this, do it in remembrance of me*, no word of ſacrifice, or offering. 5.

That your Prieſts, ſaying Maſs in Lattine, and not in Engliſh do offer abuſe to God and his Church is proved thus.

The whole drift of the 14th. Chapter, 1 *Cor.* is to forbid the *Corinthians* and conſequently all others, the uſe of unknown tongues in Churches. 1. 1 *Cor.* 14.

It is manifeſt likewiſe in the current of that Chapter, that whatſoever is done in the Church publickly muſt be done to the underſtanding of the people, but when your *Maſs* is ſaid in Lattine, it is impoſſible for all the *Laity* to underſtand your ſervice. 2. Verſ. 19.

The Apoſtle frequently commands in other places, as well as this ſame Chapter, all things to be done to edification, but where there is no underſtanding, there can be no edification, ſo by conſequence, no more fruit can follow upon the hearing of one of your Maſſes than the amendment of a wall is to be expected from an excellent Sermon, that is made to it, for that purpoſe. 3. 1 *Cor.* 8. 1 *Cor.* 10. 23. 1 *Cor.* 14. 3. verſ. 26.

Thus I have been bold to trouble your Ladyſhip

diſhip, but with a few texts, yet thoſe are pregnant ones to your purpoſe, and ſo I pray the Lord, to give you underſtanding in all things.

The Lady *within three or four days, ſent a ſervant of hers with this Anſwer.*

Sweet Mrs. *N.* being hindred now by very extraordinary occaſions, from paying your laſt kinde viſit, I thought my ſelf never the leſs obliged, to ſend you the beſt ſatisfaction I could, to the Paper, you left with me, and ſo I have endeavoured to do, as you will finde by the incloſed, and as punctually as I could, to every particular.

To the firſt.

To what you alledge out of S. *Matthew*, againſt the myſtery of the bleſſed Preſence, I anſwer, out of the laſt words of the ſame S. *Matthews* Goſpel, *And loe I am with you unto the end of the world*, it is plain therefore that when our Saviour ſays, *me you have not always*, it is to be underſtood, of his corporeal preſence, inhumane converſation, for now he is not to be annointed waſhed, and dryed, as then, when he ſpoke thoſe words, he was to be, by the bleſſed *Magdalen*.

Mat. 28. 20.

To the ſecond.

To what you alledge out of *S. John, that the fleſh profiteth nothing*, I ſay firſt, that if the fleſh profiteth

profiteth us Catholicks nothing, I am ſure, the bare bread muſt profit all Hereticks leſs. Nor indeed do I remember, that I ever heard of any Heretick ſo impudent, as to ſay, that the fleſh of Chriſt upon the Croſs profited nothing. Beſides, is this a conſequence, *the fleſh profiteth nothing*, therefore it is not in the *Sacrament*, truly if that be good Logick, it may as well follow in my judgement, *that the fleſh of Chriſt profiteth nothing*, therefore it is not in heaven, over and above all this, it is plain our Saviour ſpeaks not there of his own fleſh, for he ſays not, my fleſh profiteth nothing, indeed ſome of the Jews there, had ſuch a fooliſh oppinion, as to think upon our *Saviours* myſtical words, that the very fleſh of Chriſt ſhould be viſibly, under the ſpecies of fleſh torn by mens teeth, that ſottiſhneſs of theirs, our *Saviour* onely reproves.

— *To the third.* —

To what you alledge out of *Scriptures*, and Articles of Faith, I anſwer, and acknowledge our Lord and *Saviour* to be in heaven, and ſitting on the right hand of his *Father* in viſible and quantitative form, yet he may lye inviſibly and ſacramentally, under the ſpecies of *Bread*. Nor does the verity of our Euchariſt, claſh at all with the verity of our Articles of Faith: for we know as the *Scripture* tells us, *that with God nothing is impoſſible*, His Almighty word

ſure

ſure can as eaſily make a body to be in divers places, as nature his ſervant can make the eſſence of a ſoul, to be in divers members. Nay we ſee it plainly and poſitively ſaid ſo, nor can it chuſe but be ſo, for Jeſus Chriſt who as we ſaid is eternally to be at the right hand of his Father, yet appeared upon earth to *S. Paul*, *Acts* 9. 22. & 1 *Cor.* 15.

To the fourth.

To what you alledge out of our Saviours inſtitution, I utterly deny that he ſaid, *take ye bread*, but taking bread, he ſaid, *take and eat, this is my body.* Now I would fain know what difference there is betwixt ſaying, take my body, and taking bread to ſay, take, this is my body; nor is it the mumbling or breathing of the Prieſts mouth, that makes this miraculous change; but Chriſt himſelf, when the Prieſt according to his inſtitution, ſpeaks the words of conſecration, is pleaſed to aſſiſt with his divine omnipotency, and convert the ſubſtance of bread into his very body, and wine into his blood. Now this power was delivered by Chriſt to his Apoſtles, when he gave them Commiſſion to do the like, and bid them ſo often as they did it, to do it in remembrance of him, and ſo the Apoſtle *Paul* tells us, *that what he received from the Lord, that he delivered to us.* Then as to the impaſſibility of the body of Chriſt, we do moſt humbly acknowledge it, nor do our Prieſts ſay, (who know that our

Saviour

Saviour dies no more) that his body shall be delivered, but they relate onely that our Saviour did use those words at his last Supper, which is Truth, for then his body was to be delivered, and his blood to be shed.

To the fifth.

For the Evangelists calling it bread, it is always understood before consecration, but that being done, they do all unanimously call it the body of Christ. In like manner the Apostles, and Fathers might sometime call it so, because before its change, it was so, as a Serpent in Scripture was called a Rod, because it was a Rod, but *Aarons* Rod, devoured their Rods: *Exod.* 7. then because the figure of bread, and all its other accidents remain, as things are sometimes called from their representations, so *Solomon* was said to make oxen, and little Lions, *1 Kings* 10. because he made the images of them. Then the Eucharist may still be called bread, because in it is *the living bread which came down from heaven.* *John* 5.

To the sixth and last.

To what you alledge, out of the 24th. of *S. Matthew*, I answer, that you are mistaken cleerly in the Text, for those words you make to be spoken of the body of Christ, are clearly meant of Christs kingdome of Faith. His divine Majesty cleerly foresaw, that the *Hussits* would

would have one Christ to stand for them, the *Lutherans* one Christ to be for them, the *Anna-baptists* one for them, the *Calvinists* one for them the *Arminians* one for them, and *Socinians* one for them, and the like: of such bold challengers of Christ, as those, and other Hereticks are, our blessed Saviour gives us a fair warning to beware, which good Mrs. *N.* God give you grace to do.

Thus I have briefly, and punctually as I could, answered your alligations out of the Scripture against the mystery of Christs Reali Presence in the Sacrament. Now give me leave to mind you of some places of Scripture, that do most expresly assert the Catholick doctrine against you.

First, the words of our Saviours institution in all the four Evangelists, are most significantly harmonious to a letter: as first in S. *Matthew*,

Mat. 14. 26, 27, 28. *And as they were eating, Jesus took bread and blessed it, and brake it and gave it the Disciples and said, take, eat, this is my body, and he took the cup, and gave thanks, and gave it to them saying, drink yee all of it, for this is my bloud of the new Testament, which is shed for many, for the remission of sins.*

S. *Mark* hath it thus: *And as they did eat,*

Mark 14 22, 23. 24. *Jesus took bread, and blessed, and brake it, and gave to them and said, take, eat, this is my body, and he took the cup, and when he had given thanks, he gave it to them, and they all drank of it, and he said unto them, this is my bloud of*

the

the new Teſtament, which is ſhed for many. Luke 22. 19, 20.
St. *Luke* thus, *And he brake bread, and gave thanks, and brake it, and gave unto them,* ſaying, *This is my body, which is given for you; this do in remembrance of me:* Likewiſe alſo, the Cup after Supper, ſaying, *This cup is the New Teſtament in my blood, which is ſhed for you.*

St. *John* in his ſixth Chapter, makes it his whole buſineſs to ſhew how our Saviour did endeavour to explain this myſterie; and therefore is pleaſed expreſly to ſay, *I am the living bread which came down from heaven, if any man eat of this bread, he ſhall live for ever; and the bread that I will give is my fleſh, which I will give for the life of the world:* Then upon the Jews murmuring, he adds, *Verily, verily, I ſay unto you, except ye eat the fleſh of the Son of man, and drink his blood, ye have no life in you; whoſo eateth my fleſh, and drinketh my blood, hath eternal life, and I will raiſe him up at the laſt day; for my fleſh is meat indeed, and my blood is drink indeed: He that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath ſent me, and I live by the Father: So he that eateth me, even he ſhall live by me,* &c. Joh. 6. 51. 53, 54, 55, 56, 57.

The Goſpels themſelves are yet more clearly explicated by St. *Paul*, who tels us thus, *For I have received of the Lord, that which I alſo delivered unto you, that the Lord Jeſus, the ſame night in which he was betrayed, took bread; And when he had given thanks, he brake it, and ſaid, Take eat, this is my body, which is broken for you;* 1 Cor. 11. 23, 24, 25.

you, this do in remembrance of me; and after the same manner also, he took the cup, when he had supped, saying, This cup is the New-Testament in my blood, &c. And then to set the business out of all doubt concludes, *He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body.* Can any thing be more plain?

1 Cor. 10. 15,16,17. Then further, St. *Paul*, begins with a Preface, *I speak as to wise men, judge ye what I say, The cup of blessing which we bless, is it not the communion of the body of Christ? The Bread which we break is it not the communion of the body of Christ? For we being many, are one bread, and one body; for we are all partakers of that one bread.* Does not the Apostle here most clearly, and expressly shew that in every particle of the consecrated bread, the whole body of Christ is communicated: and as he thought them only wise that could understand that mysterie; so we must think them stupid that will not, and worse then Jews that go about to pervert and torment this and other Texts, to any other sense.

1 Cor. 11. 28,29. Over and above all this, consider a little more upon that Text before cited, *But let a man examine himself, and so let him eat of that bread, and drink of that Cup; for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body.* Here it is clear that by reason of the presence of the body of Christ, the unworthy Receiver is damned, because he sins against that body. There is no man can deny, but the unworthy eater, be it what

what it will that is eaten, must be guilty of that which is eaten. Here St. *Paul* most clearly instructs the *Corinthians*, that it is no simple bread, or ordinary nourishment, that is set upon the Altar, but the very body of *Christ*, that who ever eats thereof should be guilty of it; therefore the Apostle adds, *not discerning the Lords body*, that is, not distinguishing it from other food. This I am likewise informed by the Learned, to be the sence of the Church in all Ages; no Primitive Christian ever daring to oppose the clearness of so much express Scripture, till one *Berengarius*, as they call him, had the impudence to do it, but afterwards recanted, and abjured it before the Pope, thirteen Arch-bishops, and an hundred Bishops, which God grant all those, that have followed his footsteps, to do likewise.

Now that this Transubstantiation, or transelementation is no way impossible to be done, nor for you to conceive, as you alledge, see what God hath done in the like kinde; first in the beginning of the world, God form'd man of the dust of the earth, here God changed dust into flesh; in the same chipter we finde how God turn'd the rib of man into woman, a bone into flesh. Then *Lots* wife looking back is turn'd into a pillar of salt: then *Moses* threw down his Rod, and it was turn'd into a Serpent. Gen. 2. Gen. 19. Exod. 4.

Then I will strike the water of the River with my Rod, and it shall be turn'd into blood, and divers more such mutations there are in the Old Testament. As for the New, we find that our Saviours first publick miracle was to turn water Exod. 7.

into wine; and this great omnipotency of his, the Devil full well knew, when he to tempt him said, *If thou beest the son of God, turn these stones into bread.* Thus you dispute that power in him, which the Devils themselves acknowledge: Now as Christ with five little Breads, did feed five thousand men, by making of bread by his Almighty multiplication; so now he feeds his whole Church of the faithful, with one Bread, that is his body Sacramentally.

Then, that *Jesus Christ* did do some things miraculously with his body, whilest he was upon the earth, which we cannot do with our bodies, nor can any humane reason comprehend, you will not dare to deny, as that he pierced the grave and Tombstone, afterwards when he rose from the dead, that he pierced a house, the doors and windows being shut, and that he pierced the Highest Heavens with his body, when he ascended; all these things, I say, you will not dare to deny; yet this which is enjoyned you by the same Authority to believe, you are pleas'd to dispute. What is this, but to pick and choose what you please your selves to believe? and from being such a chooser in matter of Faith, shall be ever a part of my Letany, *Good Lord deliver me*, for that, I am told, is to be a true Heretick.

To

To what you alledge of Impiety against the Church of Rome, for depriving the people of the Cup, I answer thus.

To the first Argument.

I shall clearly grant what you say, that *Christ* being then to Consecrate did Institute the Sacrament under both kinds, and gave it to his Apostles in both kinds, who now were Priests: Therefore the Priest to this day that celebrates, takes it likewise in both kinds, but what is this to the Laity? For those words, *Drink ye all of this*, was said only to his Apostles and Priests, who do it still, that is, Consecrate in the Commemoration of Christ; for no other were present at his most holy Supper, but the Apostles, no not his own blessed Mother, as it is clear out of all the Gospels. Nay St. *Mark* tells us, that they *all drank of it*, which shews clearly, that that *all* was only meant of the Apostles, for it was impossible to be true of the Laity. Mar. 14. 23

To the second.

I shall likewise grant, that he *that drinketh not his blood, as well as he that eateth not his flesh, hath no life in him*; but to a Sacramental eating and drinkiug, there is required still a Spiritual intelligence, according to what our Saviour himself said, *the words that he spake they were spirit, and they were life.* From whence we may

conclude, that since the whole Christ, both body and blood is comprehended under one Species, a Lay man may be said to drink the blood of Christ, though not under its proper species, yet under the species of Bread. Again, our Saviour in that Chapter of St. *Johns* Gospel, treats principally of our incorporation into him, which is sufficiently effected by our Communion in one kind, the whole Christ being there, and the other Species is not at all to be said necessary to that incorporation with Christ.

To the third.

I shall grant likewise, that it hath been permitted to the Laity, to participate of the blessed Sacrament under both kinds: and yet that use was not universal neither, as it appears in the second chapter of the Acts, where it is said that the people *continued stedfastly in the Apostles Doctrine, and fellowship, and in breaking of bread and in prayers*: and verse 46. *And they continued daily with one accord in the Temple, and breaking bread*: there is no mention made at all of the Cup. But howsoever the use was then, and there, we are sure in the Western Church the Cup was never permitted to the Laity, and that for many reasons; First considering the multitude of Communicants, some old, some young, some weak, and some strong, there would be great danger of spilling that most precious liquour. 2. It would be very difficult to finde a commodious Vessel, to contain a quantity equal to such a mul-

Acts 2.42. 46.

multitude, from whence it might be taken without danger of effusion. 3. The Sacrament under the species of Wine, could not easily be conserv'd for the use of the sick, because it would be apt to grow sower, and corrupt, to the moving of a nauceousness and a vomit in the Receiver. 4. Without great danger of effusion it could not be easily carry'd from place to place, as it should be to the sick. 5. It would happen sometimes that some high irreverencies would be offer'd to that most celestial and worthy Sacrament. 6. We have it related and attested from some most holy & learned persons, that some Religious men, though Lay Brothers, were importunate to receive in both kindes; whilst the Priest was in the action of the Sacrament, the Patin or Plate where the sacred Host lay appeared full of blood, to the astonishment and satisfaction of all the beholders; and the Petitioners gave off the importunity of their former request.

Over & above all this, we are to beleeve, that it was a most ancient custom in the Primitive Church that the Laity should communicate but under one species: Nay, that it came from the very Tradition of the Apostles, because the beginning of it could never yet bee shew'd, nor can by any man.

Besides, we know that there were some amongst the Jews that never did, nor could drink Wine; and in some Christian Countries there is a great difficulty, and at some times almost an impossibility to get any Wine.

Now as for your inference, that if the Church could

could take away one ſpecies, it might as well take away both, I utterly deny; for the whole Chriſt being no leſſe under one ſpecies than under both, and as much fruit of comfort and ſpiritual nutriment, to be had from one, as well as the other, the Church neither does, nor can deprive any Chriſtian of the Benefit of the whole Sacrament.

To the fourth and laſt.

I grant again, that the Prieſt who is to conſecrate, does and ought to conſecrate both ſpecies, becauſe he is to perform the repreſentation of our Lords paſſion, therefore the body and blood together are conſecrated under both their proper ſpecies; and the Prieſt in the perſon of the whole people preſent offereth, and taketh it under both ſpecies; and the whole people in the perſon of the Prieſt; do, or ought to beleeve, that they receive and drink the very blood of Chriſt by a ſpirituall kind of taking, which is very ſufficient for them, ſo there can be in them no guilt of omiſſion at all.

Now here again give me leave to return to you ſome Texts, that you may bee pleas'd to conſider of, and I hope you will receive the ſame ſatisfaction that I have done, in the full right and reaſon of the point, that it is ſufficient for the people to receive the Sacrament under one kind only.

Firſt, be pleas'd to examine throughly the ſixth Chapter of Saint *Iohns* Goſpel, where our Saviour ſo often calls himſelf *the bread of life. My father giveth you the true bread from heaven; For the bread*

Joh. 6. 31, 33, 34.

bread of God is he which cometh down from heaven and giveth life unto the world. Then again, *Iesus said unto them, I am the bread of life*: And again, *I am the bread of life*: Again, *this is that bread which came down from heaven, that any man may eat thereof and not dye.* And again, *I am the living bread which came down from heaven, if any man eate of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world.* Here our Saviour is pleas'd to mention nothing but Bread. 48. 50.

Secondly: St. *Luke* assures us, that our Saviour gave the Sacrament himself but in one kinde to the two Disciples going to *Emmaus*: *And it came to passe as he sate at meat with them, he took bread and blessed it, and brake, and gave to them, and immediately their eyes were opened*, &c. And this was the onely time, that our Saviour gave the Sacrament to the Lairy. Luk. 24.30

Our Saviour therefore taught us in St. *Matthew*, to pray daily for our substantial Bread; no mention at all of Drink. Mat. 6. 11.

Then we find in the *Acts of the Apostles*, immediately after the Ascention of Christ, that *the people continued stedfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in prayers.* And again: *They continued daily with one accord in the Temple, and breaking of bread*, &c. Act. 2. 42. 46.

Now for a further confirmation of all this, St. *Paul* makes this inference: *For even Christ our Passeover is sacrificed for us; therefore let us keep* 1 Cor. 5. 7. 8.

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the feast, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. And in the tenth Chapter explains it thus: *For we being many* (meaning
1 Cor. 10. 17. Priests and people) *are one Bread and one body; for we are all partakers of that one Bread.* All these Texts, as I am inform'd, the Holy Fathers of the Primitive Church understood as the Church does now; and being at the point of death themselves, would never communicate but in one species.

To the Proofes that you are pleased to produce against the Sacrifice of the Masse, I answer thus.

To the first.

Those Texts of the Apostle which you urge, are clear to another sence than what you propose: For you are to understand a twofold offering of Christ, yet both reall and true; for in both Christ is truly offered and sacrificed. The first way of offering is that with which he once offered his living body and blood to God the Father upon the Altar of the Cross for the sinnes of the whole world, and salvation of mankinde; and of that great offering the Apostle onely speaks there, shewing the excellency of that sacrifice above the sacrifices of the Law. Of which sacrifice speaking likewise to the *Ephesians*, he saith, *he hath given himself for*
Ephes. 5. 2. *us, an offering and a sacrifice to God for a sweet smelling savour.* Now this grand oblation is re-

pre-

presented by our holy Mother the Church but once in the year, and that is Saturday in the holy week; neither is there any consecration at all made that day of the Sacrament: But the Eucharist that was consecrated the former day, is then receiv'd, lest the Church of Christ should remain depriv'd of the comfortable fruits of our Lords Passion. The other way of Oblation is cleerly Sacramental, and yet nevertheless real, by which Christ is daily offer'd in the Church, and receiv'd by Priests in the Sacrifice of the Mass, under the Sacrament, in commemoration of the Passion, Death, and that former Oblation once made upon the Cross: So that the Priest in the person of the whole Church, doth present to God the Father the Oblation made by the Sonne upon the Altar of the Cross, and him offered; and that is the Offering according to the order of *Melchisedech*. However this Oblation may be but rightly call'd commemorative; not that Jesus Christ is not rightly and truly offered, but because he is offered here under a Sacrament, invisibly and recordatively, in remembrance of his former Oblation, by his own command, and Numb. 28. 3. according to his own Institution. And this is the oblation that was signified by the continual burnt-offering in the Old Law, in which there was a Lamb without spot to be offered every morning and every evening. This second Oblation, I say, the Priests of Christ doe make daily by the command of Christ himselfe, grounded upon those Luke 22. words, *Do this in remembrance of me*: For this word *do* cannot referre onely to a bare sumption, or taking of the Sacrament, as you would have it,

but

but an Action and Oblation; otherwise they should not have had the power of Consecration by those words. Christ perfected at once the Oblation of himself upon the Altar of the Cross in one bloody Sacrifice, and by the frequent repetition of this unbloody one, the fruits and effects of the former are daily deriv'd to us: So that the Mass is not only a representation of our Lords last Supper, but of his Passion, Death, and Oblation of himselfe; and therefore our Eucharist is not onely a Sacrament, as you say, but it is also a real Sacrifice; a Sacrament truly it is, as it does represent, and is taken; but a Sacrifice it is, as it is offered and sacrificed to God; and by this reason our Mass, in which this great Sacrifice is celebrated, is called a Sacrifice too.

To the second and third.

In the like manner, I shall answer both your following arguments; for those Texts doe clearly speake of the first Oblation that Christ made of himself; our Sacrifices here are but examples of that, and yet we offer still the same thing, not as in the Old Law, to day one Lamb, and to morrow another, but alwayes the same, so it is still one Sacrifice; for as he that is offered is one body, not many, so is our Sacrifice still but one. Behold how we offer daily one Sacrifice, which once was offered, though (as is aforesaid) there is great difference in the manner of offering; the one by a real bloody oblation, the other by recordation and representation.

To

To the fourth.

That our Saviour did say, that his *blood* was *the New Testament*, &c. I grant; but deny that therefore the Mass should be so; for that which he spoke was onely to confirme our Faith in the New Testament; for as *Moses* being to confirm the Old Testament, *took the blood of Calves and Goats*, &c. *and sprinkled the people, saying, this is the blood of the Covenant which the Lord hath made with you, concerning all these words:* So Christ with his own blood confirm'd his New Testament unto us, and enter'd into the Holy of Holyes. Besides, there be many things of the New Testament, that belong not at all to the Mass, as Baptism, the Power of the Keyes, *&c.* Nay, over and above all this, it does not follow, that if the Mass were a Testament, it should be therefore no Sacrifice; for a Testament, according to that of the Apostle, includes the death of the Testator; and the Mass being a Testament, does imply the death of its Testator Jesus Christ, and so by consequence must involve the Oblation.

Exod. 24. 8.

Heb. 9.

To the fifth and last.

I shall clearly grant you again, that the Mass is a recordation or remembrance of the Passion of Christ, but not so nakedly, as when a Lay person does simply communicate; but it is a remembrance after this manner, as it is the representative action of the whole Passion. And this

Jesus

Jesus Christ said, *do ye*, not onely *take ye*, but *do ye*: that is (if we joyne the precedents and subsequents together) consecrate. offer, take: therefore that part of the Mass is called Action. So therefore, as there was a continual Sacrifice in the Old Testament; so in the Law of Grace is Christ our Saviour made our continual Offering, and shall continue so for ever, till Anti-Christ shall come, as our Doctors do affirm, and then it shall cease for a while.

Now give me leave again to return you some proofes out of the Scriptures, of the congruity, and necessity, that the Mass should bee a Sacrifice.

Lev.5.6.9. 14. First; it is manifest that in the Old Law there was to be an offering for the sins of the people, and it was alwaies the duty of the Priests to offer for their ignorances and sins, and for their cleansing. And what Religion was there ever so stupid, as to pretend to the service of a Deity, without some Sacrifice, except some novel Christians, to the very scandal of Jews and Turks.

Malach. 1. 10,11. Secondly: The Prophet *Malachy* does most plainly Propheſie of our great Sacrifice, when he brings the Lord speaking to *Israel*, *I have no pleasure in you, saith the Lord of Hosts, neither will I accept any offering at your hand: for from the rising of the Sun to the going down of the same my name shall be great amongst the Gentiles; and in every place Incense shal be offered unto my name, & a pure offering; for my name shall be great among the heathen, saith the Lord of hosts.* Is not this

a most plain Prediction of the Cessation of the Sacrifices of the old Law, and the Institution of the Sacrifice of the new Law? Nor can this be meant of that Sacrifice which Christ offered once upon the Cross, because the Prophet speaks of a Sacrifice to be offered in every place, and speaks but only of one oblation; and that is nothing, nor can be, but the pure Sacrifice of the body of Christ, so often repeated upon in our Masses, and upon our Christian Altars.

Nay yet examine a little further in this great Prophet, and you will finde yet a clearer evidence for our Christian sacrifice; for being about his prophecies of the *Messiah* to come, and having foretold the coming of the *Baptist* before him, says plainly that the Lord shall suddenly come to his Temple, *even the Messenger of the Covenant, whom you delight in, saith the Lord of Hosts*, &c. *And he shall sit as a refiner and purifier of silver; and he shall purifie the sons of* Levi, *and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness: Then shall the offerings of* Judah *and* Jerusalem *be pleasant unto the Lord, as in the days of old, and as in former years.* What can be more plain then this Prophecy, that the Saviour of the world should purifie his Priests, that is, our Evangelical ones, to offer Sacrifices, not in blood, but in righteousness; which can be nothing but our most holy *Eucharist*. Malach. 3. 1,2,3.

The Prophet *Daniel* comes, yet if possible, closer to the purpose, saying, *Many shall be purified, and made white and tryed, but the wicked* Malach. 3. 1,2,3.

shall

shal do wickedly, & none of the wicked shall understand, but the wise shall understand: And from the time that the daily sacrifice shall be taken away, & the abomination that maketh desolate set up, there shall be a thousand, two hundred and ninety days. This is a clear Prophecy of the coming of *Antichrist*, and how long he shall reign, during which time the continual, or daily Sacrifice, and this our Saviour himself affirms shall be fulfilled, that upon the coming of *Antichrist*, there shall be an universal Cessation of our great sacrifice, for almost four years, and nothing but desolation of Churches. Let them look to it therefore, that are hinderers of this glorious and continual Sacrifice from being offered in private Churches, least they be convinced to be the forerunners of *Antichrist*.

Matth. 24.

Heb. 5. 1, 2, 3.

But yet more plainly let us hear what St. *Paul* says in the Epistle to the *Hebrews*; *For every High Priest taken from amongst men, is ordained for men in things pertaining to God, that he may offer both gifts, and sacrifices for sins. Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity: And by reason hereof, he ought as for the people; so also for himself, to offer for sins.* Can any thing be more plain? here the Apostle being to define the duty of a Priest, declares it to be principally to offer for sins; and whereas you say, that no one man can offer for another; St. *Paul* sure was of another Religion; for he says the Priest ought to offer for the Peoples, as well as for his own sins; and to this

this purpose I have been told by those that are skil'd in Antiquity, that it has been call'd the Sacrifice of the Mass, ever since the beginning of Christianity: So enough I conceive said, as to this point.

To what you alledge of abuse in our Church, by our* Mass *being said in Latine, and not in English, I answer thus.

To the first.

I shall for your satisfaction refer you to the current of that whole Chapter of St. *Paul* to the *Corinthians*, which you so urge against our Mass; where it is plain that he speaks of Prophesying, that is, of preaching, interpreting, and expounding the Scriptures; and sure it would be a very absurd thing, that any man should undertake to preach to the people in an unknown tongue; therefore the Apostle in the 19. *verse*, explains himself thus, *Yet in the Church I had rather speak five words with my understanding, that by my voice I might teach others also, then ten thousand words in an unknown tongue.* I pray you mark those words, *that I might teach others*, which must be understood of Preaching, not of celebration of the Mass, or publick Liturgy of the Church. 1 Cor. 14. 19.

To the second.

I answer as before, that the understanding so required by the Apostle, is principally meant of prophecying and preaching. As for praying, I shall not enter into the dispute; for it is too nice a one for me, whether prayers though not understood, be not profitable and meritorious; I am sure some of the most Learned Doctors have concluded that they are. But to our present purpose. I say, that though the Laity, do not all of them understand the words of the Mass, yet they do perfectly all the Mysteries of it, which they learn from their Cradles, either by instruction of their Parents and Masters, or by the preaching and catechising of their Pastors and Curats; then having the words of the Mass in their own Mother Tongue, delivered to them in their private Primars and other books, they perfectly understand by those mysterious actions and Ceremonies that the Priest useth, whereabouts in the Mass he is, and what words he is about to say: and this is manifest by the peoples actions there, who sometimes kneel, and sometimes stand up, sometimes bow, sometimes beat their brests, and other times sign themselves with the sign of the Cross, as the several passages in the Mass shall require. By which external actions of theirs it is notorious that they understand more of the mysteries of the Mass, then the most Learned *Latinist* in the world could, not being instructed in the mysteries.

To

To the third and last.

As to this I might refer you for further answer, to what has been said before: for all your arguments upon this point, touch but upon one string; but I will yet shew you, how much use and edification more, the people doe receive by our Masse, though in Latin. First, there is very much of the Holy Scripture in it, and by that the Holy Ghost speakes, and instils instruction into our hearts, though delivered in any tongue. Then the scope of the whole Masse, is unknown to no body, though never so ignorant; for the end of the Masse, and principal intention of the Church, who ever hears must know, whether he understand the words more or lesse, to be the offering of the sacrifice, for the living and the dead, in the memory of the passion and death of our Saviour, to the glory of God, edification of his Church, and the honour of our Blessed Lady, and all his Saints: And why should not so much understanding in a Lay person be enough to his edification? Nay I I am confident, that by their scantling of understanding their devotions are usually raised to a greater height, than the most learned and intelligent Auditors, who please themselves with a dry understanding of the words. Nay it is evident, that the devotion of a man, may be very much hindered, by too much attention to words. So much I conceive enough to your Arguments, & to conclude a Latin Masse to be sufficient for the people; but yet if this were all in difference between

us, I am perſwaded the Church would eaſily permit you to have it in your own Mother tongue; for in what language it is ſaid, is onely matter of Diſcipline: But yet I have thought good to ſend you ſome Arguments likewiſe to convince you of the congruitie and conveniencie, if not neceſſitie, that the celebration of thoſe Divine Myſteries ſhould be ſtill in Latin.

The Scripture tels us throughout *Exodus*, *Leviticus*, and *Numbers*, with what care the people of the Jews were kept off from the holy place at the celebration of their Sacrifices; how many Veyles and Curtaines there were to be between the Tabernacle and them; and none but the Prieſts ſuffered to enter; is not our great Chriſtian ſacrifice then to be attended with as much reverence?

Nay the Prieſts themſelves went only into the firſt Tabernacle; but into the ſecond went the High Prieſt alone; and that but once every year, not without blood, which he offered for himſelfe, and for the errours of the people: Are not the Myſteries of our Faith more ſacred? I'm ſure all their Sacrifices were but types of ours; and all thoſe reverences which they payed then, were but to teach us our humble diſtance, and how to behave our ſelves before our dreadfull, and moſt myſterious ſacrifice now.

We find our Saviour in the Garden, withdrawing himſelf from his Diſciples, and praying ſilently, and ſecretly, as you may ſee both in Saint *Matthews* and Saint *Lukes* Goſpels. He prayed, an-

undoubtedly, for all the world, but his prayers were not heard, much leſſe underſtood by any.

Now that you may be better inform'd in this point of Diſcipline, I muſt tell you that our Church has been ever carefull to pay equall reverence to thoſe moſt ſacred Myſteries, inſomuch as from the beginning of Chriſtianity, the people, nor yet Princes were ever ſuffer'd to come within the Rayle before the Altar; and where there is no Rayle, the people are forbid to preſſe up towards the Altar, for fear of diſturbing him in his great celebration. Nay in the Primitive Church the Chriſtian Altars were covered with as many Curtains and Veyles as the Jewiſh formerly were; and thoſe Curtains never drawn, but at the time of Elevation; and the people were kept at ſuch a diſtance, as they could not onely not hear, but not ſee: what would you ſay to ſuch a reverence as that? And truly we are but children to thoſe Primitive Chriſtians, as well in devotion, as in time.

Now it would be worth your knowing likewiſe, how the three principall Languages that were in our Saviours time were theſe three, Hebrew, Greek, and Latin, which is clearly by the Title affixt upon the Croſſe of Chriſt, that *Pilate* caus'd to be written in thoſe three Languages, queſtionleſs not without a Myſterie: for as his Divine Majeſty was pleas'd, to ſuffer his name then to be glorifi'd by that Triumphall Title, in thoſe three Languages; ſo his Church hath ever ſince thought fit to glorifie it, and to perform divine offices

principally in those tongues: and therefore in our Masses retein'd the *Hebrew Alleluiah, Osanna, Eya, Sabaoth, &c.* Then the Greek, *Kyrie Eleyson, Christe Eleyson, Agios, Otheos, Yskyros, Athanatos, Cleyson, Emas*; which words are as well now interpreted, and made known to the vulgar, as if they were words in their own Mother-tongues.

Then it wil be worth your while to take notice, that it is not in the power of any man to find out, that ever divine service was celebrated in any part of the Western Churches, but in Latine. For as we Western Christians receiv'd our Faith from *Rome*; so we have their Language still in divine service; and indeed so speaking, *Latine* may be call'd our Mother-Tongue, for so it is of our faith; and what a confusion would follow upon a change of Language in divine service! how should *Italians, Spaniards, French, Dutch, Bohemians, Hungarians, &c.* Communicate with us, if our Masses were in *English*; all Christian Nations would seem Barbarians one to another, and the sacred Mass it self, would fall into contempt: whereas now all Nations, as if they were of one Parish, hear service in the same Tongue every where; which may therefore, as I said before, be truly call'd our Mother-tongue, because it belongs to so many eminent Nations, and proves such a common benefit to: all you may please to adde, all this, to that upon reducing of the Mass into vulgar Languages, there would not only follow a confusion upon divers Nations, but a terrible scandall in each particular people and Nation. For let us look no further, than our own little *England* here,

and

and examine the variety of Language in it, we shall find that some use the same word one way, and others another way, and the same word will signifie honestly and well, in one part of the Nation, and knavishly and vilely in another. Then we know that there is such a diversity in Tones and pronunciations amongst us, betwixt *North* and *South*, *East* and *West*; that these sacred mysteries, falling into such vulgar mouths, that would not onely endanger to induce by their ridiculous dissonancy, a *Babylonish* confusion amongst us, but likewise expose that most sacred thing in Christianity, to a contempt.

And yet after all these necessities and conveniences are considered, if you will remain obstinate in your opinion, nor will otherwise be Catholick, but upon such an account as this, that you may have our Mass said to you in *English*; I tel you again that I dare assure you, your whole Church may have it so; for I have been fairly inform'd, that it ha's been already proffer'd by the Pope, towards an accommodation: for that, I am sure he may for a greater good dispence withall, it being but a pure point of discipline.

Thus Mistresse N. *I have been bold to send you the best satisfaction I could to your ingenious Paper, and I beseech you be pleas'd to examine what I have here return'd, with the same unbyassed judgement, as I have done what you brought me, and I doubt not*

but

but we ſhall quickly find our ſelves at the end of our controverſie. So praying God to bleſs you and yours, I remain your true friend to ſerve you, M.

I pray you be pleas'd to take notice by the way that I do not refuſe to fight with you at your own weapon, that is your own Scripture, clearly waving all the advantages that the difference of our Tranſlations might give me.

POSCRIPT.

The Meſſenger my Lady ſent with this Paper ſeal'd, having delivered it to Miſtreſſe *N.* her own hands, ſhe receiv'd it with great humility and kindneſſe, deſired him to ſtay a little whilſt ſhee returned a word in anſwer, which ſhe did, and ſeal'd it up with ſome papers inclos'd; the Contents whereof were to this purpoſe.

Sweet Madam, I have receiv'd the favour of your Ladyſhips anſwer to the paper I left with you; but as yet I have not had time to peruſe one line of it; but I will promiſe your Ladyſhip that I will do it with the greateſt candor, ingenuity and integrity that I can. Now Madam, during the time that you have been drawing up your return to my laſt Paper I have been bold to prepare another trouble for you, which I hope your Ladyſhip will accept likewiſe and pardon the boldneſſe that I take to make you work: but it is from the encouragement your Ladyſhips own goodneſs has given me, and I'm ſure your thoughts cannot be imployed

ployed upon better things; so the Lord give a blessing to our endeavours: and sweet Madam be pleas'd to continue me, in the quality of,

Madam, *Your most humble*

Servant, N.

The Messenger Arriving speedily back at my Ladies House, and delivering the Letter, *with the inclos'd papers, her Ladyship finding the Contents, fell to the work immediately, which you shall hear as followeth*

Madam, the Doctrine that your Church delivers, concerning good works is a Mother most strange errors and abuses of Christianity; as confession, free will, &c. Which gives me the boldness to make my address to your Ladyship wholly to that purpose. So I shall first endeavour to overthrow your foundation, that is your Doctrine of good works.

That

That good Works ſignifie nothing to the Juſtification, much leſs to the ſalvation of a Chriſtian, by any way of merit, is moſt manifeſt out of Scripture.

1. The Prophet *Habakkuk* tells us plainly of him that ſeeks his Juſtification by his Works, that his ſoul *which is lifted up, is not upright in him, but the juſt ſhall live by his faith.* The ſame is inſiſted on by our Saviour, *He that believeth on the Son hath everlaſting Life; and he that believeth not the Son ſhall not ſee life, but the wrath of God abideth on him.* And St. *Paul*, quoting the Prophet, tells the *Romans*; *For therein is the righteouſneſs of God revealed from faith to faith, as it is written, the juſt ſhall live by faith.* And again, to the *Galatians*, *But that no man is juſtified by the Law in the ſight of God it is evident; for the juſt ſhall live by faith*: And again to the *Hebrews*, *Now the juſt ſhall live by faith*: What then is become of your grand confidence in good works?

Hab. 2. 4.

Joh. 3. 36.

Rom. 1. 17.

Gal. 3. 11.

Our Saviour tells the woman diſeaſed with an iſſue of blood, that *her Faith hath made her whole*: And in the ſame Chapter, aſſures the blind men, becauſe they believed that he was able to reſtore their eyes to them, that therefore they ſhould ſee, and ſaying, *according to your Faith be it unto you, their eyes were opened*; by this you may ſee the value that Faith hath in the eſteem of God.

Matth. 9.

3. The Scripture expresly tells us, that *Abraham believed in the Lord, and he counted it to him for righteousness*: the same thing St. *Paul* repeats to the *Romans* & to the *Galatians*; and so St. *James*; by all which it is plain, that Faith is the only thing that justifies, and gives the reputation of righteousness before God. Gen. 15. 6. Rom 4. 3. Gal. 3. 6. Jam. 2. 22.

4. We finde in St. *Lukes* Gospel, that our Saviour bids us to say, when we shall *have done all things that are commanded us, that we are but unprofitable Servants, we have done that which was our duty to do.* What is become of your doctrine of works? Where is your merit in them, by them, or for them? when after you have done all things, fill'd the world with Hospitals, Colledges, Churches and Monasteries, given all your goods to the poor, mortified and macerated your bodies, you are yet so far from meriting, that you are but unprofitable Servants. Luk. 11. 43

5. Our Saviour tells us clearly, and with a *verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life*: Can any thing be more plain then this, that by Faith alone we are to gain everlasting life? Joh. 5. 24.

6. Charity it self is but a fruit of Faith, so that it is plain, Faith alone may suffice to our justification; and our Saviour taketh frequently works for Hypocritical, and pronounceth a woe to such as depend upon them.

7. Then it is plain there neither is, or can be any such thing as good works, and whosoever pretends

tends to that righteousnesse is a hypocrite; for
Isa. 54.6. the Prophet *Isaiah* tels us, that *we are all as an unclean thing, and all our righteousnesses are as filthy rags*: And again, the Scripture tels us, that
Eccl. 5. there *is not a righteous man upon the earth who does well, and sins not.* And the Prophet *Da-*
Psalm. *vid* cryed out, though a man after Gods own heart; *Enter not into Judgement with thy servant, O Lord, for in thy sight shall no man living be justified:* Where is then your Justification by works? And St. *Paul* that great Vessel of Election, complains, that he was sold under sin; for that which
Rom. 7. 15. 23. he did, he allowed not; he did not what he would, but what he hated, that he did; and that he saw another Law in his members, warring against the Law of his mind, and bringing him into captivity to the Law of sin, which was in his Members: what then must become of us poor creatures, if we confide in our own works?

That Auricular Confession of Sins to a Priest is so farre from being a good work, and acceptable in the sight of God, that it is meerly to be esteemed Wil-worship, and humane invention, is proved thus.

It is plain out of the very Text, which you so much urge for your opinion, which is in St. *John*,
Joh. 20. 23. *Whosoevrr sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained*, That Christ commands nothing there concerning confession, but only requires Priests to give their absolution. And

2. And St. *James* when he seems to command Confession, speaks only of a brotherly Confession, *Confess your faults one to another*: there is not a word of confession to Priests. Jam. 5.16.

3. Then our Saviour said not to the woman taken in adultery, go and confess thy sins to a Priest, *but go and sin no more.*

4. Again, we read of *Peters* tears, and great repentance, how he *wept most bitterly*; but we read not a jot of his going to confession, and yet his sin was most undoubtedly pardoned.

5. Then I have read in Ecclesiastical History, that Confession was in one Age wholly abrogated and forbidden in the Church.

That your Doctrine of satisfaction for sins, is most dangerous, if not desperate for Christian souls, is proved thus.

1. St. *John* the *Baptist* being sent to be a Preacher of Repentance to the people, taught only the observation of the Commandments of God, expressly forbidding them to do more, then what was appointed for them to do; nor makes he mention at all, of any satisfaction for sins.

The Lord himself declares, by his holy Prophet *Ezekiel*, that if the *wicked will turn from all his sins that he hath committed, and keep all his statutes, and do that which is lawfull and* Luk. 3.13.

right

Ezek. 18. 21. *right; he shall surely live, he shall not die.* Here is nothing imposed upon a penitent, but to do Judgement, and righteousness, &c. not the least word of satisfaction.

Micah 6.6. The Prophet *Micah* does most plainly deride all those that seek to make a satisfaction for their sins, by pre-ended good works, in this Pathetical expostulation. *Wherewith shall I come before the Lord, and bow my self before the high God? Shall I come before him with burnt offerings, with Calves of a year old? Will the Lord be pleased with thousands of Rams, or with ten thousands of Rivers of oyl? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?* Then the Prophet concludes immediately, *He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?* What can be more evident then this, to shew, that God Almighty requires nothing of a sinner, but a faithfull returne to his Duty: Where is then your pitifull satisfaction?

Our Saviour *Jesus Christ* did most sufficiently satisfie for our sins, by his own most bitter passion and death, as is abundantly clear in Scripture: nor was his precious Passion sufficient only to take away the sins of the whole world; wch (it may be) you will willingly grant; but also to take away the pains and punishments due to us for them; for the Prophet, I say, affirms it thus, surely

ly

ly he hath born our griefs, and carried our sorrows: and again, he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. Thus it is plain, as well the punishment of sin, as sin it self, was taken away by him, without any piece of our satisfaction required. And Jesus Christ, the great Physitian, he always makes a perfect cure of sin and punishment; what need then is there of our satisfaction? Isai. 53. 4, 5.

That the Root and foundation of all these your doctrines is extreamly false, and that Man hath no free-will at all, is proved most plainly thus.

The Blessed Baptist assures us that man can receive nothing, *except it be given him from Heaven.* Saint *James* likewise tells us, *that every good gift, and every perfect gift, is from above, and cometh down from the Father of Lights, &c.* Saint *Paul* yet more plainly, *that we are not sufficient of our selves to think any thing, as of our selves, but our sufficiency is of God.* And to the same *Corinthians* saith, *What hast thou, that thou didst not receive; now if thou didst receive it, why dost thou glory as if thou hadst* John 3.27. Jam. 1. 17. 2 Cor. 3. 5. 1 Cor. 4. 7.

hadſt not received it? With the truth of all theſe Texts, how can your Doctrines of Free-Will ſtand?

Rom. 9. 15. 16. 18. Iſa. 63. 17. Jerem. 10. 23. Prov 16. 1. Prov. 20. 2. Again, Saint *Paul* to the *Romans* quotes the Words of the Lord to *Moſes*: *I will have mercy on whom I will have mercy, and I will have compaſſion on whom I will have compaſſion*; & from thence draws an Argument himſelf againſt your Free-Will, to then it is not of him *that willeth, nor of him that runneth, but of God that ſheweth mercy; Therefore he hath mercy on whom he will have mercy, and whom he will he hardneth.* what now will become of your Free-Will.

The Phophet *Iſaiah* expoſtulates ſomewhat ſtrangly with God about this. *O Lord why haſt thou made us to erre from thy ways, and hardned our heart from thy fear.* What can man do then with his Free-Will.

Jerem. 10. 23. Prov. 16. 1. Prov. 20. 24. 4*th.* The Prophet *Jeremy* declares it for a truth of his own knowledge: *O Lord I know that the way of man is not in himſelf, it is not in man that walketh, to direct his ſteps.* Solomon aſſures us likewiſe that the *preparation of the heart in man, and the anſwer of the Tongue is from the Lord*; and again, *mans goings are of the Lord; how can a man then underſtand his own way? if he cannot underſtand it, he can ſure leſs direct it.*

The

The Prophet *Isay*, and S. *Paul* tells us, that it is an extravagant thing, *for the thing formed, to say to him that formed it, why hast thou made me thus?* and the Apostle in the same Chapter, says, *that God of his free grace, and meer election saves some*, and not for any thing of their works, or freewill, that is expressly said in the Text, if it were not, it would however follow from reason, *for otherwise grace would not be grace at all*; and then concludes as a foresaid, *that it is not of him that willeth, nor of him that runneth, but of God that giveth mercy*: what could be said more cleerly against your Churches doctrine? *Isay* 45. 9. *Rom.* 9. 20.

Our Saviour tells his Apostles, as three Evangelists do joyntly, and severally assure us, that they should take no thought how, or what they should speak, for it should be given them in the same hour what they should speak; for said he again, *it is not ye that speak, but the spirit of your father which speaketh in you*: if then our ability be so short to speak, how much less must it be to do his will? 6. *Mat.* 10. 19. *Mark* 13 11. *Luke* 12. 11.

S. *Matthew* again tells us in the same Chapter, how our Saviour argues the matter with them, *are not two sparrows sold for a farthing; and one of them shall not fall to the ground without your Father*: if a Sparrow fall not without him, how shall a thought, word or action of ours? 7. *Mat.* 14. 29.

Our Saviour very positively concludes this point in *S. Johns* Gospel thus, *no man can come to me, except the Father which hath sent me draw him, and I will raise him up at the last day*, what can poor we do then, with all the strength of 8. *John* 6. 44.

our will, or works? so I beseech the same Father to draw your Ladiship, and all erring Christians to himself.

This paper my *Lady* had no sooner read, but she sent a messenger with a letter back to Mrs. *N.* to thank her for the favour of her paper, and to assure her of the best satisfaction, she should be able to give to it, but cheifly to desire her for the future, to forbear *Scholastick* questions, least by their little skill in those nicities, they might before they were aware, engage themselves in Blasphemy or Heresie. *So Mrs. N.* returned thanks to her *Ladiship* for her kind caution, and promised to avoid all speculative disputes, and to proceed upon things more morall and practicall, with which the Lady was satisfied, so fell to work upon the papers thus.

To what you alledge against our doctrine of goodworks, and for your justification by faith alone, I answer thus.

To the first.

We do humbly believe, acknowledge and profess, *that the just must live by faith, for faith is the foundation of the spirituall building, and the substance of all things hoped for*; as the Apostle tells us; But what you do from thence gather, of your faith alone, is a meer tearing, and a falsifying of all those texts, out of the Prophets Apostles

Heb. 11.

Apoſtles and Evangeliſts. For it is no where ſaid, *that the juſt ſhall live by faith alone*. Now to believe truly in God, according to the received uſe of Scripture, is to adhere to him by love, and this our Divines call a formed faith, which can never be without charity, as *S. Paul* moſt amply explains to his *Galatians*. *For in Jeſus Chriſt* ſaith he, *neither circumciſion, availeth any thing, nor uncircumciſion, but faith which worketh by love*. Here S. *Paul* aſſures us, that it is not every faith that is ſufficient to juſtifie us, but onely that which worketh by love. *Gal.* 5.6.

To *the ſecond.*

You might be ſatisfied in this, by the anſwer before, but I ſhall adde, that ſuch a faith, as that of the woman with the iſſue of blood, and of the blinde men in the Goſpel, might obtain ſuch a temporal benefit, as the curing both of the one and the other, *I* ſay, temporal benefits may be procured by an unformed faith, as the *Romans* and other Heathens have viſibly found Gods bleſſings to follow them, for their many virtues, and this *S. Paul* intimates, when he tells the *Hebrews*, *that by faith the Harlot Rahab periſhed not with them that believed not, when ſhe received the ſpies with peace*, here was a good work too went along with her faith. And there is no doubt, but an unformed faith, accompanied with charity, humility, and devotion, may obtain by grace, a juſtification from ſin; and whoſoever does believe in Jeſus Chriſt *Heb.* 11. 31. *Rom.* 4. *Heb.* 11.

that he can justifie a sinner, it shall be imputed to him for righteousness; *for without faith, it is impossible to please God.*

To the third.

What you urge out of *Genesis*, S. *Paul*, and S. *James*, is sufficiently explained, and answered by the foregoing words of the said S. *James*, *was not Abraham our father justified by works, when he had offered up Isaac his son upon the Altar?* seest thou how faith worketh with his works, and by works was faith made perfect, and in the verse immediately following that which you urge against us, he concludes, ye see there, *how that by works a man is justified, and not by faith onely: for as the body without the spirit is dead, so faith without works, is dead also.*

James 5. 21. 22.

ver. 24.

To the fourth.

What you urge out of *S. Lukes* Gospel, is to be understood as the context shews, of servants, that do what they are commanded onely to do, and that is but their duty, and no thanks are due to them; in like manner those that keep the commandments of God, do but their duties: our *Saviour* says nothing, by your favour, of those that observe the Evangelicall counsells, as the building of religious houses, giving our goods among the poor, or mortifying of our bodies, which you seem to draw into the same conclusion. Besides, as to the keeping

keeping of the commandements, do you think, the meaning of that text is, that there is no merit at all due to that: it cannot possibly be so understood, must the case be the same, between him that does his duty well, and him that does it not at all, for so it must be as you seem to understand it; for at the worst they can be but unprofitable, and at the best you would have them be so too; and this would not onely throw confusion into all divinity, but would be the destruction of all civil government, and humane conversation. It is true what our Saviour says, *when we have done all that is required of us, we are unprofitable servants*, that is to him whom we serve, we are unprofitable, what does the Almighty and infinite creator, get by the salvation of his creature, nothing can be added to him. But the text tells us not, that in so doing we are unprofitable to our selves, God forbid, for that would be to discourage all virtue, piety, and Christianity it self.

To the fifth.

I answer perfectly as to your first, for that text of S. *John*, cannot be understood of a bare beliefe, but such a one, as is accompanied with charity, for it is impossible, that a good faith, should be without it.

To the sixth.

I say you are most cleerly mistaken, for cha-

rity is not a fruit of faith, but a fruit of the ſpirit, as indeed faith it ſelf, is no leſs, as
Gal. 5. 22. S. Paul inſtructs the Galatians, *The fruit of the ſpirit, is love, joy, peace, long ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance*, &c. And that our Saviour taxeth Phariſaicall works for Hypocritical, is granted, who planted all their Religion in Ceremonies, and neglected the weightier matters of the law, which were the true good works and always commanded, not cenſured by him. Beſides our Saviour chargeth
Mat. 5. 16. us expreſly in theſe words, *Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your father which is in heaven.*

To the ſeventh and laſt.

To what you alledge firſt out of the Prophet *Iſaiah*, I anſwer, that the Prophet there ſpeaks comparatively, between the righteouſneſs of the Law, and that of the Goſpel, for the legall purity compared to the Evangelicall, is impurity it ſelf, as our righteouſneſs compared to Gods, is no righteouſneſs, ſo our Saviour tells
Luke 18. Mat. 19. 17. us, *that none is good but one, that is God*, becauſe our goodneſs compared to Gods goodneſs, is no goodneſs, is no goodneſs. To your next text I anſwer, that it onely infers, that there is none ſo righteous, but at ſometimes ſinnes, not that a man when he does well ſins. Then to what you alledge out of the *Pſalms*, it is very plain, that the prophet *David* begs of God that he would not judge him, according to his

own

own divine righteousness, that is so absolutely pure, and without sin; for so, saith he, *no flesh living can be justified*, for he saith in another Psalm, *let integrity and uprightness preserve me, for I wait on thee.* Last of all, to what you urge so hard out of S. *Paul* to the *Romans*, *S. Paul* himself answers in the beginning of the next Chapter; *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit, for the law of the spirit of life, in Christ Jesus, hath made me free from the law of sin and death*, that is both from sin, and the punishment of it; and so proceeds to shew, that though there be a repugnancy in the Law of the flesh, to the Law of the spirit, yet they that mind the things of the spirit shall be judged accordingly, and no sin imputed to them, which I conceive clean contrary to the sence that you would impose upon the Apostle.

Psal. 25. 21.

Rom. 8.

Now Mrs. N. *I* must desire you to give me leave to follow my former method, and to return to you some Texts, that as I conceive do expressly conclude our Churches doctrine, which is that faith does not, nor can suffice without works, and that works are something in the sight of God, that is, meritorious of eternal life, by the grace of God accepting them, as it had before pleased to assist in the doing of them: All which I prove by these express Scriptures.

God commands *Abraham* to walk before him, and be perfect, *and he will be his exceeding great reward.*

Gen. 16.

Isay 40. 10. The Prophet *Esay* says of God, *that his reward is with him.*

Jer. 31. 16. The Prophet *Jeremy* tells us thus, *for thy work shall be rewarded, saith the Lord.*

Prov. 11. 28. The wise King *Solomon* assures us, *that the wicked worketh a deceitful work, but to him that soweth righteousness, shall be a sure reward.*

Ruth 2. 12. *The Lord recompence thy work, and a full reward begiven thee of the Lord God of Israel.* Out of these and infinite more places in the old Scriptures, it is plain that God does promise and assure rewards to those that do well; But the Evangelicall Scri tures are yet more full.

John 4. 36. *He that reapeth receiveth wages, and gathereth fruit unto life eternal* (that is man) *so that he that soweth* (that is God) *and he that reapeth may rejoyce together.*

Mat. 5. 12. Our Saviour in his Sermon in the Mount, to encourage his disciples against persecution, *Luke* 6. 22. 23. speaks plainly th s, *Rejoyce, and be exceeding glad, for great is your reward in heaven*; in like manner S. *Luke* relates it, *Blessed are ye when men shall hate you, persecute you, or reproch you for the son of mans sake, Rejoyce ye in that day, and leap for joy, for behold your reward is great in heaven, &c.* Heer reward is plainly promised, now we know that reward, and merit are such relatives, that one cannot be understood without the other.

Mat. 7. 21. *Not every one that saith unto me Lord, Lord, shall enter into the kingdome of heaven: but he that doth the will of my father which is in heaven.* Thus cleer it is, that is not enough to believe in the Lord, that we may enter into life, but we must do his will.

Again,

Again, *Whosoever shall give to drink to one of these little ones, a cup of cold water onely in the name of a disciple, verily I say unto you, he shall in no wise loose his reward.* Yet again the same Gospel tells us, that all the labourers in the Lords vineyard were to receive their reward, *from the last unto the first*, and so they did, *every one their peny*, and adds, *whatsoever is right that shall ye receive*, observe how the Lord makes the reward of mans works a piece of his justice. The same S. *Matthew* still tells us, how our Saviour chargeth the young man in the Gospel, if he will enter into life, to keep the commandments, something therefore is to be done on our parts. But above all, the same Evangelist in another place quite states the question. *Come ye blessed of my father, inherit the kingdome prepared for you from the foundation of the world, for I was a hungry, and ye gave me meat, I was thirsty, and ye grve me drink, I was a stranger and ye took me in, naked and ye clothed me, I was sick and ye visited me, I was in prison and ye came unto me.* Here our Saviour was pleased to instance in all the works of charity, to shew how they are all, and every one of them meritoriously accepted by him.

Mat. 10. 42.

Mat. 20. 7, 8, 9.

Mat. 19. 17.

Mat. 25. 34, 35, 36.

Does not S. *John* likewise plainly tell us, our Saviours expres words, *that those that are in their graves shall hear his voice, and shall come forth they that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of damnation*; and again, *you are my friends if ye keep my commandments*; can you yet think that there

Iohn 5. 28. 29.

there is nothing due to good works.

Will you hear what *S. Paul* tells you, *that God will render to every man according to his deeds, glory, honour aud peace to every one that worketh good*, &c. and then concludes, *that not the hearers, but the doers of the Law shall be justified.*

Rom. 2. 6. 10.

Again, to the *Corinthians* he says, every man shall receive his own reward, according to his own labour, and in his second Epistle to the same *Corinthians* he tells them thus, *For we must all appear before the judgement seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad*; again, if I do this willingly, I have a reward, and at last concludes that great Chapter concerning the Resurrection; *Therefore my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, for as much as you know, that your labour is not in vain in the Lord.*

1 Cor. 3. 8. 2 Cor. 5. 10. 1 Cor. 9. 17. 1 Cor. 15. 58.

The same Apostle forewarns the *Galatians* not to be deceived, *God is not mocked, for whatsoever a man soweth, that shall he also reap.*

Gal. 6. 7.

The same Apostle prays heartily for the *Colossians, that they might walk worthy of the Lord, unto all pleasing, being fruitfull in every good work*; and then afterwards tells them plainly, that whatsoever they do, *they should do heartily as to the Lord, and not unto men, knowing that of the Lord they shall receive the reward of their inheritance*, &c.

Coloss. 1. 10. Coloss. 3. 23. 24.

To the *Hebrews* he says plainly, *For God is not unrighteous, to forget your work and labour of*

Heb. 6. 10.

love

love, which you have ſhewed towards his name, in that ye have miniſtred to the Saints, and do miniſter; and in another place adviſeth them, *that to do good and to communicate they forget not, for with ſuch ſacrifices, God is well pleaſed.* Heb. 13. 16.

S. John in his ſecond Epiſtle general adviſeth all the world to look to themſelves, that they looſe not thoſe things, which they have wrought, but that they receive a full reward. 2 *John* ver. 8.

S. Peter is no leſs cleer in this ſenſe, as you may ſee by the Counſell general that he gives, *wherefore the rather brethren give diligence to make your calling and election ſure, for if ye do thus ye ſhall never fall, for ſo an entrance ſhall be miniſtred unto you abundantly, into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt.* And then in his firſt Epiſtle, he exhorteth to an honeſt converſation &c. *that the world may be convinced, by the good works which they ſhall behold, and glorifie God in the day of viſitation.* 2 *Pet.* 1 10, 11.

Then that faith is utterly vain without works, ſee how throughly the bleſſed Apoſtle *S. James* delivers it; *What doth it profit my brethren though a man ſay he hath faith, and hath not works can faith ſave him?* then a little after tells us, *that faith, if it hath not works, is dead being alone,* then ſays the Apoſtle, *I will ſhew my faith by my works, thou believeſt there is one God, thou doeſt well, the devils alſo believe and tremble, but wilt thou know O vain man, that faith without works is dead? was not our father Abraham juſtified by works,* &c. and after the Apoſtle had upon *James* 2 14. ver. 17, 18, 19, 20, 21, 24.

on the matter, ſtated the whole queſtion, he concludes, *yee ſee then now that by works, a man is juſtified, and not by faith onely.* Can any thing be more cleer then this? yet ſee how S. *Matthew* juſtifies this doctrine, relating our Saviours laſt charge and Commiſſion to his Apoſtles thus; *Go ye therfore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghoſt*: teaching them not onely to believe, but to do and obſerve all things, whatſoever I have commanded, &c. *S. John* relates how our Saviour would not cure the blinde man, with that omnipotent ſalve, the clay made of his ſpittle, but he would enjoyn him, to go and waſh in the pool of *Siloam*, ſomething he would have done on his part; Then *S. Paul* aſſures us that if he hath faith to a perfection, nay ſo much as to remove mountains, and hath not charity, he is nothing, what then are we without it. Nay *S. Paul* teacheth *Timothy* how to preſs the matter, *that they do good, that they be rich in good works, ready to diſtribute willing to communicate, laying up in ſtore for themſelves a good foundation, againſt the time to come, that they may lay hold on eternal life, &c.* and concludes of himſelf, *I have fought the good fight, I have perfected my courſe, I have kept the faith, from hence forward is laid up for me a crown of glory, which the Lord the juſt judge ſhall render to me in that day*, here *S. Paul* cleerly expects from the juſtice of God, a retribution to his merit.

Mat. 28. 19. 20.

John 9. 6. 7.

1 *Tim.* 4.

John 8. Now over and above all this, it is plain that faith it ſelf is a work, for to the queſtion that

was

was asked our *Saviour*, *What ſhall we do, to do the works of God*, he anſwers preſently, *this is the work of God, to believe on him, whom he hath ſent*, and again, ſaith he, *if ye are the children of Abraham, you would do the works of Abraham*, now the principal work of *Abraham*, was his faith, *for Abraham believed, and it was accounted to him for righteouſneſs*, ſee faith is plainly to be reckoned up amongſt works, now if a man by faith be to be juſtified, then he is ſo by works. Gen. 15.

Laſt of all, what you ſeem in all your diſcourſes to infer, that the beſt works are full of ſin; ſo by conſequence cannot juſtifie: obſerve I beſeech you what *S. John* ſays to you; *little children let no man deceive you, he that doth righteouſneſs, is righteous, even as he is righteous, he that committeth ſin is of the devil &c. whoſoever is born of God does not commit ſin, for his ſeed remaineth in him, and he cannot ſin, becauſe he is born of God.* Note here if you pleaſe, *that he cannot ſin*, that follows the inclinations of charity, according to which a man is ſaid *to be born of God:* For *S. Paul* aſſures us too, that charity does nothing amiſs. 1 *John* 3 7,8,9.

Thus if I have not darkned this truth, with too thick a cloud of witneſſes, I preſume it muſt be cleer as light it ſelf, that your doctrine of onely faith, & depreſſing of good works is not onely againſt the whole ſtream of *Scripture*, and ſo unchriſtian, but alſo againſt all the rules of humane reaſon, ſo impertinent & unpolitick, to the deſtruction of all civil converſation: and therefore I am bold to inſiſt the longer upon it, which

which I desire you to pardon, and I will make a speedy amends, in the contraction of my self upon the other heads.

To what you are pleased to alledge against our Auricular Confession, I answer thus.

To the first.

It is true, that in that Text of S. *John* there is no confession mentioned, but sufficiently, imply'd in the power of absolution. It is enough to satisfy any reasonable Christian, that our Saviour has so clearly declar'd that high power and prerogative, which he conferred upon his Priests, and to shew us our Physitions and remedy, that we may have recourse to them for our health, if we so please, but if we will not confess we are sick, we have no need of a Physition, at least he cannot be at all usefull to us. Now that use and practice of this high power and prerogative of remision of sins, the Church has learnt and derived, from the very times of the Apostles; by the conduct of the holy Ghost, as you shall see more hereafter.

To the Second.

I must likewise grant S. *Iames* not precisely to determine in that Text, to whom we should confess, nor was it at all needfull, for it was to be presumed that no man would confess, but where he thought to finde a pardon, now that power

power of pardoning, was apparently in the Apoſtles hands then, and in their ſucceſſors continues ſince. It was enough therefore for the Apoſtles to expreſs ſo much, as was neceſſary to that great buſineſs of abſolution, that is confeſſion, without pointing out that particular perſon to whom to be made, indeed it is, as before, ſufficiently implyed.

To the Third and fourth

I do acknowledge that our *Saviour* ſaid no more to the woman taken in adultry, *but go and ſine no more*, but there the power of abſolution was not ſettled in the Church, how then could the adultreſs and the *Magdalen* and *Peter* be obliged to confeſſion, before confeſſion was inſtituted. Beſides theſe were miraculous pardons of ſins, not by any former preſcription, for we know that the indulgence of a ſpirituall priviledge to any one, is not to be drawn into a conſequence for others, or made a generall rule of, by us.

To the Laſt

I do utterly deny that confeſſion was ever abrogated in any one age, ſomething I remember in eccleſiaſticall hiſtory, that publick and open confeſſion was ſolemly forbiden, but never private, and auricular; on the contrary give me leave to prove the neceſſity of it, by Scripture againſt you.

David

2 *Sam.* 11. 13. *David* confeſſeth his ſins and is pardoned by the prophet *Nathan.*

S. *Mathew* tells, how our Saviour enſtated *Peter* in this power of the keys, the other Evangeliſts ſpeaks of his diſpoſing of it amongſt his Apoſtles, by all which it is plain, that to deny the power of the keys to be given to the Church, is to deny that our Saviour never had them in his cuſtody, which *I* take for blaſphemy.

James 5. 16. The text you urge out of S. *James*, is alledged for our doctrine againſt you, by all our divines, as I am told, I am ſure it is cleer, as to me.

This great duty of a Chriſtian, was abſolutly taught and prefigured in the Baptiſme of *John*, *Mat.* 3.6 for S. *Mathew* tells us how all the people round about flockt to him, *And they were baptiſed of him in Jordan, confeſſing their ſins.*

Prov. 8. The wiſe *Solomon* aſſures us *that he that conceals his wickedneſs ſhall not be directed, but he that confeſſeth it ſhall finde mercy.*

That this duty of confeſſion was both preached, and practiſed in the Apoſtles days, is plain by that expreſs place, *And the name of* *Acts* 19. *the Lord Jeſus was maguified, and many that beliv-* 18. *ed came and confeſſed and ſhewed their deeds.*

No leſs expreſs is that text of S. *John if we confeſs our ſines, he is faithfull and juſt to forgive us our ſins, and will cleanſe us from all wickedneſs.*

To figure out this great duty of confeſſion to us, our Saviour chargeth the Leper, whom he *Mat.* 8. cleanſed, *to go and ſhew himſelf to the Preiſt, and*

offer

offer the gift that Moſes comanded. In the like manner he commanded the ten lepers, and ſays to *Lazarus* when he had rayſed him from the dead, *looſe him and let him go.* Theſe things I ſay are cleer prefigurations, of this duty of confeſſion, which was afterwards to be eſtabliſht, in the Chriſtian Church, and has been ever ſince the Apoſtles times, moſt univerſally practiſed. *Luke* 17.

To what you alledge againſt our doctrine of Satiſfaction for ſins I anſwear thus.

To the firſt.

I do abſolutly deny, that the Baptiſt taught no ſatiſfaction, for he taught almes and works of mercy, for him that had two coats, to impart to him, that had none, and him that had meat to do likewiſe. They that came to him for batiſme, were to confeſs their ſins, as I ſaid before, that according to their qualities, they might have ſeveral penitencies impoſed upon them, and therefore *exhorts them to bring forth fruits worthy of repentance* which fruits, are the works of ſatiſfaction underſtood by us: by this it is plain, that the holy Baptiſt enjoynes us more then our duty: and beſides thoſe words which you quote, were ſpoken to the Publicans, whom he bids to exact no more than what was appointed them, you have ſtrained the text hard to bring it to us, that we ſhould do no more than we are commanded to do. *Luke* 3. 11. *Mat.* 3. *Luke* 3. 8

To the Second.

I anſwear, that the Prophet ſpeaks there of the life of grace only, which to attain, if ſatisfaction be not performed before, it is required to be in purpoſe and intention, and is neceſſary to the preſervation of that life of grace, when it is acquired. Beſides, though there ſhould be no mention at all of ſatisfaction in theſe words of the Prophet, that you quote, does it therefore follow that there is no ſuch thing required, or that the prophet has deceived us, God forbid, for we finde, what is wanting in one place, abundantly ſupplied in other Scriptures, as heer the Prophet mentions nothing but juſtice, ſays not a word of fortitude, temperance, chaſtity &c. which we know are equally requiſite, and ſufiffiently laid down and commanded in other *S*criptures.

To the Third.

I anſwer, that the Prophet *Micah* in thoſe words you quote, does not ſeclude, but rather include works of ſatisfaction, *for by doing judgement and juſtice* is to be under ſtood a ſevere cenſure and condemnation of our ſelves, *by loveing of mercy*, are underſtood thoſe works of mercy, *almes and piety*, that are to be exerciſed upon the poor, by charity, *and to walk humbly with God*, what is it but reſignation of our ſelves to him, and perfect ſubmiſſion to his will

will, joyned with an exact care to keep his divine precepts, in this point of penance, we are required to shew all the severity in the world against our selves, that we being judged of our selves, be not judged of the Lord, as the Apostle tells us. Besides the Prophet *Micah* there, rebukes not those, that go about by good works to satisfy for their sins; but those that foolishly thought, by their pittifull sacrifices, and burnt-offerings *with the bloud of Rams and Bulls and Goats &c.* to satisfy the divine wrath for sins.

Now that was impossible as *S. Paul* tells us, and the Prophet *Isay* assures us, that those things were not in themselves acceptable to God. *Heb.* 10. *Isay* 1.

To the Fourth and Last.

I do answer and grant, that the passion of Christ is sufficent to take away all sin, and the guilt of punishment, as well temporall, as eternall, it followes not therefore that nothing is required on our parts to be done; for in the Sacrament of penance, we partake of the virtue of the passion of Christ, by a method of some proper acts, which are the mater of pennance, wherefore the Apostle *Paul* exhorts his penitents thus, not to yeild their members as instruments of unrighteousnes unto sin, but to yeeld themselves unto God, as those that are alive from the dead, and your members as instruments of righteousnes unto God. Now to

what you imply of argument in that Christ Jesus is the great Physition, and so likely to make a perfect, cure as well from guilt of the punishment, as from the guilt of the sin it self. I do acknowledge him to be the great Physition of our souls, and to cure perfectly as you say, yet very differently, and sometimes suddainly, and all at once, as *Peters* wifes mother, who was perfectly restored to perfect health, sometimes again he is pleased to cure very leasurely, as when he cured the blind man, first he was pleased to restore him to an inperfect use of his sight, as to see men like trees walking, then he was pleased afterwards to perfect his cure, and make him to see cleerly all things; just so he is pleased to pass his spiritual cures upon us, sometimes he is pleased to turn the heart of man, with such a power, that it shall presently enjoy a perfect spiritual health, as he did that of the blessed *Magdalen*; sometimes again he remits the sin, by his operating grace, and afterwards works so with his cooperating grace, that in process of time, he takes away all the guilt of punishment, and all the other relicts of sin; it is not therefore to be proved by any of Christs corporal, or spiritual cures, that the sin being remitted, all the punishment is remitted likewise, but rather the contrary, and I shall proceed further to prove it thus.

Luke 4.

Mar. 8.

The Catholick doctrine that I am to prove now against you, is this, that ſins being by contrition, confeſſion and abſolution perfectly forgiven, the penitent ought yet to ſatisfie for the temporal puniſhment, due to them.

Adam without doubt repented himſelf of his ſin, notwithſtanding he was not preſently abſolved from the puniſhment that was threatned by God for it; which was this, *for in the day, that thou eateſt thereof, thou ſhalt ſurely dye.* Nay after the tranſgreſſion of the divine precept, beyond the buſineſs of death, which was before threatned, God addes others, ſaying to *Adam*, *becauſe thou haſt hearkened unto the voice of thy wife, and haſt eaten of the tree, of which I commanded thee ſaying, thou ſhalt not eate of it, curſed is the ground for thy ſake, in ſorrow ſhalt thou eat of it all the days of thy life. Thornes alſo and Thiſtles ſhall it bring forth to thee &c. in the ſweat of thy face ſhalt thou eat bread, till thou return unto the ground, for out of it waſt thou taken, &c.* Then he ſaid unto the woman, *I will greatly multiply thy ſorrow, and thy conception, in ſorrow ſhalt thou bring forth children, and thy deſire ſhall be to thy husband, and he ſhall rule over thee, &c. and as in Adam all ſinned ſo all in him are to die,* as the Apoſtle tells us. Therefore it is plain, that though the guilt of original ſin be taken away by repentance, and baptiſme it ſelf, there remains ſtill a puniſhment of death, and divers other penalties inflicted.

Gen. 2. 17.

Gen. 3. 17.

Gen. 3. 16.

Rom. 5.

Num. 12 *Mariam* the sister of *Moses*, after the sin o murmuring against *Moses* was committed, was struck with a Leprosie, but she was not presently cured, no not by *Moses* his prayer to the Lord for her recovery, but she was cast out of the Tents, by the Lords command, for seven days, for the punishment of her sin, though the guilt was forgiven her, and she remained all that while in her Leprosie.

Num. 20 God forbid *Moses* and *Aaron*, the going in, and leading of their people with them into the land of Promise, for their sin of unbelief, at the water of Strife, though without doubt God Almighty had forgiven the sin to those holy men.

Gen. 41. 21. So the sons of *Jacob*, for their offence committed against their brother *Joseph*, conceived what they suffered to be very due to them;

2 *Sam.* 12. 13, 14, 15. and *David* after he had confest his sin of adultery and murder, and was pardoned by the Prophet *Nathan* in these words, *the Lord also hath put away thy sin, thou shalt not dye*: yet addes, *howbeit because by this deed thou hast given great occasion to the enemies of the Lord, to blaspheme, the childe also that is born unto thee, shall surely dye, and the Lord strake the childe, that Uriahs wife bare, &c.*

See the punishment of *Eli* and his house, after the sin was pardoned. *In that day I will perform against Eli all things which I have spoken concerning his house, when I begin, I will also make an end, for I have told him, that I will judge his house forever, for the iniquity which he knoweth, because his sons made themselves vile, and he restrained them*

1 *Sam.* 3 12, 13, 14.

not,

not, and therefore I have ſworn unto the houſe of Eli, that the iniquity of Eli's houſe ſhall not be purged with ſacrifice, nor offering for ever, All this muſt undoubtedly be underſtood of a temporal puniſhment onely; accordingly *Hophni and Phinehas were ſlain, Eli falling backward, brake his neck, and Phinehas's wife dyed in travell.* 1 *Sam.* 4 14. *&c.*

David we know had his great ſin pardoned him for numbring of the people, yet he was puniſhed with a moſt grievous peſtilence, to the deſtruction of ſo many thouſands, and yet at laſt was commanded by the Prophet *Gad*, to make a further ſatisfaction, *to reare an altar unto the Lord in the threſhing-floor of Araunah, &c.* and his offering coſt him fifty ſhekels of ſilver. 2 *Sam.* 24. 18. *&c.*

We finde that the *Ninivites* at their grand repentance, faſted, and put on ſackcloth, *Ahab rent his clothes, and put ſackcloth upon his fleſh, and faſted, and lay in ſackcloth and went ſoftly*, by which humbling of himſelf he did in part, ſatisfie and pacifie the divine wrath conceived againſt him. This the Prophet *Jeremy* moſt cleerly expreſſeth, ſaying in the perſon of God, *if that nation againſt whom I have pronounced, turn from their evill, I will repent of the evil that I thought to do unto them*, and according to the meaſure of the fault, ſo ought the meaſure of the puniſhment to be, as we read in the book of *Deuteronomy*. All this is clearly confirmed by S. *John* in his *Apocalypſe*, ſaying, how much ſhe hath glorified herſelf, and lived deliciouſly, ſo much torment and ſorrow ſhall be given her, but above all we finde it cleer in the Goſpel, where- *Jonah* 3. 1 *Kings* 21. 27. *Jerem.* 18. 8. *Deut.* 25 *Revel.* 18 7. *John* 5. 14.

where our Saviour after he had cured the man that was sick of the Palsie eight and thirty years he said unto him, *behold thou art whole sin no more, least a worse thing come unto thee*, plainly intimating, that this great and long infirmity, was inflicted upon him for his sins, and though those sins were probably pardoned before, by the great mercy of God, and patience of the person suffering, yet the punishment lasted still upon him.

Now that prayer, fasting, and alms, which are injoyned to penitents, are necessary to the Sacrament of Penance, appears plainly by these Scriptures.

Levit. 4. 5 6. We finde in *Leviticus* how God commands several sorts of Sacrifices to be offered for the sins of the Priests, Prince and People. I pray you then observe how the Prophets call upon us for these duties, therefore also now saith the Lord, *turn ye even to me with all your heart, and with fasting and with weeping, and with mourning.* So the Prophet *Joel.* Then the Prophet *Daniel* says, more cleerly yet to *Nebuchadnezzar, wherefore O King let my counsell be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing of mercy to the poor, it may be a lengthening of thy tranquillity &c.* We finde again how the *Ninivites* repenting at the preaching of *Jonas proclaimed a fast, and put on Sack-cloth, from the greatest even to the lest of them.* The King himselfe arose from his throne, layed by his Robe, and covered himself

self with sack-cloth and sat in ashes, crying all mightyly unto God, and turning from their evill ways, and the violence in their hands. *And God saw their works that they turned from their evill way, and God repented of the evill &c.* is not here a plain satisfaction performed by the *Ninnivites*, and so accepted by God, and as cleerly exprest by the Prophet? and is not this repentance, and satisfaction of the *Ninivites* highly commended by our blessed Saviour? saying *the men of Ninnive shall rise up in the judgement with the men of this generation* (that is obstenate impenitent siners, such as refuse to satisfie for their sins) *and shall condemn it, for they repented at the preaching of Jonas &c.* Luke 11. 32.

That great preacher of repentance, the holy Baptist, *crys out to bring forth fruits worthy of repentance:* does not our Saviour plainly pronounce a woe unto *Chorazin* and *Bethsaida* for their impenitence? *assuring them that if those mighty works he did there, had been done in Tyre and Sidon, they would have repented long agoe in sackcloth and ashes*, and therefore concludes, *that it shall be more tolerable for Tyre and Sidon in the day of judgement, then for them*, and in another place tells them, *that unless they repent, they shall all likewise perish, as those upon whom the tower of Siloam fell*, and to conclude all this, least I again endanger to bring an obscurity upon this truth, by too great a cloud of witnesses appearing for it, S. *Paul* exhorts us all to approve our selves as the Ministers of God, *in patience, in watching, and in fastings*, so I presume you will not

Mat. 3. Luke 3.

Mat. 11. 21, 22.

Luke 15.

2 Cor. 6. 4. 5.

not still deny, that satisfaction is very requisite nay necessary to a perfect penitent.

To what you alledge against the doctrine of our Church, in point of the Liberty of the will, I answer thus.

To the first.

I answer, by granting that all good comes from God, the donor, but some of those good things he gives, through the action of our free-will, and others he gives cleerly without it. So we humbly confess our merits to be the gifts of God, and given by God, preventing cooperating, and following us, in all our thoughts, words and actions, but this does not at all follow, that therefore our freewill cannot actively concurre, to make a merit.

To the Second and Third.

I say in like maner, that God of his great mercy prevents our freewills, by moving them and mercifully cooperates assisting them, and our Church prays, *Frevent us O Lord in all our actions, &c.* so that when people do sin, God Almighty cannot be made to be the Author of the sin, or errour, and when we read, the text you urge, thou hast made us to erre, it is to be understood, thou hast suffered us so to do; or that thou hast hardned, it is to be understood, thou hast permitted our hearts to be hardened,

hardned, and by this the activity of the free-will is so far from being hindred, or deprived, that is plainly implied and proved.

To the fourth.

I must most cleerly acknowledge with the Prophet, *that the way of a man is not in himself*, as to the executions of all his elections, in which whether he will or no, he may be many ways hindred, but the elections themselves, are in man, with the supposition of divine help, and therefore mans will is said to be free, not of his actions, but action, which consists in his judgement, and his determination to do, or not to do.

To the fifth.

I confess it to be an extravagant thing, for a man to rebell against, or expostulate with his Creator, as for any thing formed to do the same thing, with or against the workman, that formed it, or an instrument with the Artificer, for every creature is an instrument of the divine power, but by all this I cannot see, how the liberty of mans actions in a concurrence with the Creator, is at all infringed, but seems to me rather confirmed, the Creator making the Creature instrumentally to cooperate with him.

To the sixth.

What our Saviour there adviseth, *not to take thought how, or what to speak, for it should be given in the same hour &c.* was only to take away all anixiety, and solicitude of fore thniking. Now the case of the Apostles knowledge, and ours are very different, for theirs was altogether infused, and their freewill was meerly passive, in the execution of divine dictats, it is to be understood far otherwise with us, who are bound by our good works, freely to cooperate with divine grace.

To the seventh.

I humbly conceive that text of the falling of sparows, not to concern the matter of free will at all: but only that our Saviour, would have us cleerly to understand, and beleive, how all things are Subject to the providence of God.

To the eighth and Last

We must grant that there is no man saved but by grace, not by his works, excluding grace, because works signify nothing without grace. *Rom.8.* For as *S. Paul* tells us, *the sufferings of this present world are nothing to the future glory, that shall be revealed in us.* And to that text, *that none can come to him, unless the father draw him,* we do ac-

acknowledge, that there must be such a drawing by the divine grace, preventing, and coopperating but how to acquiesce in, and submit to, that divine drawing, and not to harden our hearts, against his divine drawing, nor to shut our ears, if we mean for to hear his voice calling to us, that is the part of our own free-wills. So I beseech you good Mirs. N. to have a care least you be found resisting to those divine ealls, and attractions, which his divine grace is always offering to you, and consult with those cleer texts of Scripture, that I shall here recommend to you.

We finde the Lord saying to *Cain*, *why art thou wroth? and why is thy countenance fallen; if thou do well shalt thou not be accepted and if thou doest not well, sin lieth at the door &c.* does not our Lord, her cleerly convince *Cain* of his free will. *Gen.*4.6.

How more plainly yet does God Almighty expostulate with the *Isralites* and require their obedience to his law, and the freedomes of their wills. *For this commandment saith he which I command thee this day, is not hidden from thee, neither is it far off, it is not in heaven that thou shouldst say who shall go up for us &c. neither is it beyond the Sea &c. But that word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayst do it. See I have set before thee this day: life and good, and death and evill &c.* can any thing be cleerer for the liberty of mans will; The Prophet *Jeremy* tells us, that these which remain of this last and worst generation, shall *Deut.*30. 10, 11, 12, 13, 14, 15. *Jerm.* 5.

chuse

chuſe death rather than life.

There is choice given to the Jews whether
*Joſh.*24. 15. 21. they will ſerve the Lord, or no, *and the people ſaid nay but we will ſerve the Lord.*

2 *Sam.* 24. 13. There was a choyce given to *David*, which of the three plagues he would have.

*Num.*30 There was a choyce given to the husband in the old law concerning the vow of his wife, now there can be no choyce at all, without liberty of will.

Job 5. *Numb.* *Deut.* *Pſal.*107 108,118 *Job* tells us, *that the righteous ſhall be ſaved but in the cleaneſs of his own hands.* How much do we read of the freewill offerings in the old Teſtament? and *David* declares *that he will freely ſacrifice to the Lord*, again, *my ſoul O Lord is always in my hands, my heart is ready, O Lord my heart is ready*, and nothing more frequent than ſuch expreſſions clean throughout the Pſalmes.

Iſay 1. 16. v. 19. The Prophet *Iſay* yet more largely ſpeaks to this purpoſe, *waſh ye, make ye clean put away the evill of your doings from before mine eyes, ceaſe to do evill &c.* and then preſently after, *if ye be willing and obedient ye ſhall eat the good of the Land but if ye refuſe and rebell, ye ſhall be devoured with the Sword &c.*

Iſay 46. 12. and again, *hearken unto me ye ſtout hearted, that are far from righteouſneſs &c.*

Ezek.18. 27.28. 30. The Prophet *Ezekiel* declares, *that when a wicked man turnes away from his wickedneſs that he hath committed & doth that which is lawfull and right, he ſhall ſave his ſoul alive &c.*

Ezek.18. 31. 32. *Therefore, I will judge you O houſe of Iſrael every one according to his ways &c. Repent and turn your ſelves from your tranſgreſſions, ſo iniquity*

iquity ſhall not be your ruin, caſt away from you all your tranſgreſſions, whereby ye have tranſgreſſed and make you a new heart and a new ſpirit: for why will you dy O houſe of Iſrael. For I have no pleaſure in the death of him that dyeth, ſaith the Lord God, wherefore turn your ſelves and live ye, does not God Almighty heer plainly require the operation of his peoples wills towards their own good, and this ſence runes at large, through all the Prophets calling us to turn to our God, and then aſſuring us, that he will turn to us.

But the new Teſtament is yet more full of this ſence. Our Saviour in thoſe bleeding words, he utters over *Jeruſalem*, ſpeaks it out thus. *O Jeruſalem, Jeruſalem, thou that killeſt the Prophets and ſtoneſt them that are ſent unto thee: how often would I have gathered thy childeren together even as a hen gathereth her chickens under her wings, and ye would not &c.* Heer it is plain, that God was willing, man onely unwilling, and reſiſting to his own ruin. Our Saviour adviſeth freequently, that if we would enter into life, we muſt keep the commandements: and ſuch like expreſſions are abounding in the goſpells, but in the parable of the Talents, when he that had received five Talents, went and traded with the ſame, and made them other five Talents, and ſo he that had two did likewiſe, now the ſervant could not be ſaid to gain, unleſs his freewill had actively concurred to the gaining of them, other wiſe he ſhould only have ſaid, that he had received his ten Talents.

Mat. 23. 37. *Luke* 13. 34. *Mat.* 11. *Mat.* 25. 16. 17.

S. *Paul*

1 Cor. 3. 6, 7, 8. S. *Paul* ſpeaks it plainly to the *Corinthians* *I have planted, and Apollo watered, but God gave the increaſe*, but heer is a working ſtill with God nay the Apoſtle expreſſeth it in the next verſes, *for we are labourers together with God. And every man ſhall recieve his own reward, according to his own labour &c.* and this doctrine he perfectly explaines in the other Chapter where he tells

1 Cor. 15 10. them, *that the grace which was beſtowed on him, was not in vain, but that he laboured more abundantly then they all, and yet not he but the grace of God which was with him*, ſo then grace may very well cooporate with the freewill of man. Nay yet more punctually the Apoſtle profeſſeth this

1 Cor. 7. 37. great truth, in another chapter of the ſame epiſtle. *Nevertheleſs he that ſtandeth ſtedfaſt in his heart, haveing no neceſſity, but hath power over his own will and hath ſo decreed in his heart, that he will keep his virgin, doth well. &c.*

1 John 2. 3. 1 Pet. 1. 22, &c. S. *John* S. *Iames* S. *Jude* S. *Peter*, and all the reſt of Apoſtolicall writtings, are full of nothing more than, perſwaſions to a good life, *to turn from ſine, to purify our ſelves, as he is pure, to be righteous as he is righteous*, now to what purpoſe were all this, if man had not a power to cooperate with divine grace, by the freedome of his will.

2 Tim. 3. 16, 17. To conclude all, *S. Paul* tells us *that all Scripture is given by inſpiration of God, and is profitable for doctrine for reprofe, for correction, for inſtruction in righteouſneſs, that the man of God may be perfect, throughly furniſht to all good works.* Now if all our actions be by neceſſity, and conſtraint,

straint, to what purpose is it to teach, reprove, correct, or instruct? if a man have not some liberty of will, how should he be furnisht to all good works, and the same Apostle tells *Philemon* Phil. 14. *that he would advise him nothing against his consent that his benefit should not be as it were of necessity, but willingly*, I could produce infinite testimonies more to establish this truth, but I fear I have been too large already, in a business that common sense it self me thinks were able to convince, for if all things do come to us by an absolute necessity, and our wills have no power of action, there will be nothing left to be done by the power of prayers, preachings, counsels, publick governments: There would be no rewards due to virtue, or punishment to vice, all *Laws*, Statutes, Orders, Precepts, must be to no purpose, all admonitions, reproofes, perswasions must cease, for all these require a liberty to be understood, and are utterly nullified by a necessity; and in short, it would amount to this, that all wickednesses, blasphemies, and villanies would be cast upon God. For who can justly tax *Judas* of his wicked treasons, if he did commit it by an inevitable necessity? But these are the most difficult questions, that we can pick out of the whole body of Divinity, so I shall be bold to desire you, good Mrs. *N.* not to offer any more of these subtilties to me, and though in order to your commands, I have endeavoured to satisfie your doubts, yet I must tell you, that it hath been full sore against my will, and if I have by this

bold adventure committed any errours, as I fear I have too many, I do humbly beg God, and his holy Church to pardon me.

This Paper was no sooner perfected, but my Lady called for her Coach, where her Ladiſhip was no sooner sat, and the welcome of the houſe presented, but they thus fell into their old diſcourſe: and my *Lady* began after this manner.

Lady M. I am come now dear Mrs. *N.* to wait on you, and to make you a double payment, firſt, for your late kinde viſits, which have not lyen in my power ſince to return, then to make a payment of the thanks, & beſt ſatisfaction that lay within my power, for your laſt too learned paper; though ſweet Mrs *N.* I muſt beg your pardon, if I never do the like again, for in earneſt it is too hard a task for us, to ingage in thoſe ſublime points, that the learnedſt Doctors in the world of one ſide or t'other, may be foiled in, and ſure we that cannot ſwim as thoſe divine Doctors can, muſt not dare to wade in thoſe unfathomable depths.

Mrs. *N.* I moſt heartily thank you, ſweet Madame, for your kinde correction of me in this particular, and I faithfully promiſe, never to offend in that more. And truly Madame, if I had read your firſt paper before I had ſent my laſt, I had not given your Ladiſhip any further trouble at all, for indeed I have perceived enough by that to convince me of ſome errours, that I was before poſſeſt of, the one was that you Papiſts eſpecially women and Lay people, were

not

not at all converſant in *Scripture*, the ſecond was, that you did over vilifie our tranſlations, and would be judged onely by your own editions of Scripture, which we are informed are falſe, and framed onely to your own intents and purpoſes, but I finde your Ladiſhip quotes no *Scripture*, that is not word for word in our Bibles. Then thirdly, I am already ſatisfied that you have more reaſon for your Religion, then I before immagined, if thoſe *Scriptures* which you produce, have had ſuch an underſtanding in the univerſal Church as you alledge: and Laſtly, that it will be utterly impoſſible for us to make an end of the controverſie, without ſome learned Moderator, for otherwiſe it will be, but your ſenſe upon Scripture and mine, and we both abounding in our own, as it is too much given to us women to be, I am in diſpair of the good end, Madame, that *I* propoſed.

For the firſt three things, that you pretend to be ſatisfied in; I cannot believe, dear Mrs. *N.* but you diſpoſe your ſelf rather to Rallery then to deal really with me: but as for the laſt I do moſt clearly concur with you in opinion, that it will be neceſſary for us, to have ſome Learned Arbitrator, or otherwiſe we ſhall but beat the air, and bring nothing to concluſion. Lady *M.*

Why then deer Madame, how ſhall we agree in the choice of him, for it is neither fit for Mrs. *N.*

your Ladiſhip, nor for me alone to have the nomination, and it will be very difficult to finde one, that may be ſo indifferent, as to pleaſe us both.

Lady M. Why truly your ſelf, Mrs. *N.* if you pleaſe, ſhall make the choiſe, and for my part I think none fitter than your own husband, if he pleaſe to accept the trouble, for I take him to be a very learned, prudent, and impartial perſon, though by his profeſſion he may appear engaged againſt us; but I am confident, that will not ſo much over byaſs his judgement, as to ſay a malicious untruth.

Mrs. *N.* Well then ſince your Ladiſhip is pleaſed to offer ſo fair in that particular, I muſt tell you yet a further difficulty, that occurs to me, whether I ſhould make a preſent rejoynder with your Ladiſhips replys (for that is I perceive your intended method) or proceed ſtill to object, & refer all my anſwers to your Ladiſhips replies till the very laſt, for though the the firſt will be more to your Ladiſhips preſent ſatisfaction, yet the laſt will avoid much of both our trouble, for I humbly conceive, I ſhall be able to wipe off many of your Ladiſhips arguments, upon ſeveral occaſions, with one compendious anſwer.

Lady *M.* In that do as you ſhall pleaſe, good Mrs. *N.* for either ſhall be indifferent to me.

Mrs. N. Why then ſweet Madame, I ſhall proceed to object

object against some of the most practical points of your Religion, as your Ladiship hath required me, avoiding all subtilties, relating to the Schools, and so I have accordingly prepared another paper for your Ladiships view, and I shall not be bold to offer above one, or two more, and then I shall endeavour to rejoyn, and humbly refer to better judgements.

So after many mutual thanks and particular kindnesses were passed on both sides, my Lady being attended by Mrs. *N.* to her Coach, departed away with her third paper, which coming home and opening, her Ladiship found to this effect as followeth.

That your Church has so overladen the souls of Christians with their own Traditions, *and humane constitutions, that it has not only abridg'd Christian liberty, but hardly left room for the observation of divine precepts, I prove thus by expres* Scriptures.

We finde in *Deuteronomy*, how God does absolutly command his people by the mouth of his servant *Moses*, not to add unto the word, which he commanded them, nor to diminish ought from it. The like was commanded by the mouth of *Joshuah*, that from that law, which they had read, they should not turn neither *Deut.*4.2 *Josh.*1.7.

neither to the right nor to the left. The wise King *Solomon* gives the same caution, *every word of God is pure &c.* and then proceeds, *Adde thou not unto his words, least he reprove thee, and thou be found a liar,* and S. *John* assures us, *That if any man shall adde unto the words of his prophecy, that God shall adde unto him the plagues that are written in that book, and if any shall take away &c. God shall take away his part out of the book of life,* and yet notwithstanding these clear commands, and terrible threatnings, your Church dares to do those things daily, by adding of meer humane inventions.

Prov. 30. 5. 6.

Revel. 22 18. 19.

S. *Mark* tells us plainly, how our Saviour did severely rebuke that kind of Religion, and professeth plainly, *that in vain such do worship him, who teach for doctrines the commandments of men,* saying immediately before, *how such do honour him with their lips, but their heart is far from him,* and so proceeds sharply inveighing against mens Traditions, yet your Church does nothing but over-load men with them.

Mark 7. 6, 7, 8, 9.

3. S. *Paul* give a most strict warning to the *Corinthians* and so to us, to avoid any captivity of that kinde, for he speaks to all that are called; who are the Lords freemen, and therefore concludes, *ye are bought with a price, be not ye the servants of men,* that captivity I am sure none can avoid that is of your Church.

1 *Cor.* 7. 22. 23.

4. Again he tells the *Gallatians* yet more plainly, that if they be led of the spirit, they

Gal. 5. 18.

are

are not under the law, so then we Christians, are subject to no humane constitutions whatsoever.

5. Again the same Apostle tells us, that the Law is not made for a righteous man, but for the lawless, disobedient, ungodly, &c. what then are good Christians concerned in your new-fangled Laws? and again he tells the *Romans*, *that the Law worketh wroth*, what then have we Christians to do with it? 1 *Tim.* 1. 9. *Rom.* 4. 15.

6. Lastly, the same Apostle assures the *Corinthians* that where the spirit of the Lord is, there is liberty, and largely relates to the *Gallathians*, how Jesus Christ did purchase this liberty for us, *and that we are no more under the law, nor sons of the Bond woman but of the free*, why then should your Church, by its devises, endeavour to reduce us into bondage again? 2 *Cor.* 3. 17. *Gal.* 4.

That amongst the rest of your new inventions your commanded days of fasts, and abstinence, especially a whole lent together, is a burthen insupportable, and abusive to our Christian liberty, I prove by Scripture thus.

1. Does not our *Saviour* in S. *Matthews* Gospel, call the multitude expressly about

Mat. 15. 10, 11. him, to teach them this piece of doctrine, and bids them hear and understand, *not that which goeth into the mouth, defileth a man, but that which cometh out of the mouth, this defileth a man &c.* why does your Church then, tye up mens mouths from meat at any time?

1 *Tim.* 4. 1, 2, 3, 4, 5. 2. *S. Paul* tells us, that now the speaketh expressly, *that in the latter times, some should depart from the faith, giving heed to seducing spirits, and doctrines of Devils, speaking lies &c. forbidding to marry, and commanding to abstain from meats, which God hath created, to be received with thanksgivings, of them which believe, and know the truth*; for every creature of God is good, and nothing to be refused, if it be received with thanksgiving, for it is sanctified by the word of God, and prayer. Heer the Apostle plainly calls it a doctrine of Devils, and meer lies, to command abstinence from any meat which God has created for the use of the faithful, to be taken with thanksgiving.

Tit. 1. 14, 15. 3. Does not the same Apostle forewarne us, not to give heed to such doctrines as those, which he calls the commandements of men, that turn from the truth, and gives this reason *that unto the pure, all things are pure, but unto them that are defiled, and unbeleiving, is nothing pure &c.* How dares your Church then impute iniquity to any thing of meat, or make such a distinction between meats, as you do.

4. Does

4. Does he not command the Coloſſians thus. *Let no man therefore judge you in meat or in drink, or in reſpect of a holy day, or of the new moon, or of the ſabbath days, which are but a ſhadow of things to come &c.* yet you are pleaſed to make your ceremonies, to be the very ſubſtance of your Religion. *Coloſ.* 2. 16, 17.

5. Again he tells the *Romans* thus, *If by the Spirit, you ſhall mortify the deeds of the fleſh, ye ſhall live,* he ſays nothing of mortification by faſting, therefore that muſt be, purely your invention. *Rom* 9.

6. Laſtly we may ſay to you, as S. *Peter* in the *Acts, why tempt you God, to put a yoake upon the neck of the Diſciples, which neither we, nor our Fathers were able to bear*; Chriſtian liberty endures no ſuch burthenſome bondage, for Chriſt himſelf never made any diſtinction of meats or commanded any ſuch obſervations, why then ſhould Chriſtians, his faithfull people be ſubject to them. *Acts* 15. 10.

That your making and obſerving of vows, eſpecially of chaſtity and ſingle life, though in your Prïeſts themſelves, is another intolerable abuſe and burthen laid upon Chriſtianity, I prove thus.

1. It is plain, that Jeſus Chriſt our Saviour beſtowed a freedome upon us, which we call Chriſtian

Deut. 4. 2. *Revel.* 22 18. *&c.* Christian, why should vows then reduce us into bondage, Nay our Saviour cleerly shewed that he would have all his counsels free, and yet your votaries make them necessary as commandments, These vows therefore, are those humane inventions so much spoken of forbiden and reproved in *Scripture*, by consequence most unlawfull.

S. *Paul* forewarns *Timothy* from all those externall works of piety, which are not capable to renew a man, but are fit rather to make men hypocrites, than saints, and in such words as seem almost pointed at old Nuns, *But profain and old wives fables refuse, excercising thy self rather unto Godliness, for bodily exercise profiteth little but godliness is profitable unto all things, having promise of the life that is now, and of that which is to come:* by this it is plain that it is the exercise of the soul, which God deligheth in, and not those vowed bodily observancies.

1 Tim. 4. 7, 8.

3. Nay all those external works must of necessity be enemies to Christianity, for they extinguish faith, weaken hope, and cause men to repose their confidence in them, more then in the mercies of God: and it is plain that your late votaries, like those old Pharisees, that our Saviour reproves; do value more such empty traditions, then they do the commandments of God, to whom he pronounceth a woe for no other reason, *but for tything of Mint, Rue, and all maner of herbs, and passing ore judgement, and the love of God, &c.*

Luke 11. 42. *&c.*

4. Over

4. Over and above all this the grand presumption of your votaries appears in oblieging themselves to a straiter rule of liveing, than the Evangellicall rule, to which every faithful Christian is tyed in Baptisme when it is plain, that by all the endeavours that a Christian can use, he cannot attain to a greater perfection, and very hardly perform so much as is required.

Then as to your vows of chastity, and restraining of Priests from marriage, I *prove the absurdity of all that thus.*

1. First it is plain by the old Testament, that the Priests, of the old Law might marry and had wives, then the Greeks and divers other Christians, ever had, and shall have their wives. *Gen.* 1. & 2.

2. Your vows of Chastity, and restraints, from marriage, are most plain oppositions to a divine precept, which God so often inculcated into all creatures, and particularly to man; *be ye fruithful and multiply.*

3. *S. Paul* foretells, *that in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils &c. forbiding to marry &c.* who should this be but, you, for 1 *Tim.* 4. 1, 2, 3.

for no other Churches elſe does it.

Tit. 1. 5. 6. 4. The ſame Apoſtle commands *Titus*, that amongſt the reſt of the things, which he was to ſet in order, as he had appointed him, *he ſhould ordain a Biſhop the husband of one wife, and having faithful children*, by which it is plain that Prieſts might marry then.

1 *Cor.* 7. 9. 5. Chaſtity is, and ought to be free, but your vows, and invented traditions make it to be neceſſary, notwithſtanding that S. *Paul* ſays plainly, *that it is better to marry then to burn*, and bids all men if they cannot contain themſelves, to marry.

1 *Cor.* 7. 28. 6. And a little after in the ſame Chapter, he ſays poſitively to all; *but and if thou marry thou haſt not ſinned, and if a virgin marry ſhe hath not ſinned &c.* and your Church is pleaſed to make it worſe than the breach of a commandment.

7. In fine there can be nothing more cleer, than that vows of virginity are vain and in plain Engliſh fooliſh, becauſe impoſſible; it were the ſame thing to obliege a man to live without meat or drink; and your Pope pretends by his humane traditions, to mortifie mens fleſh, when it is impoſſiple to do that without a conſtant recourſe, to the grace of God.

But

But above all the Abuse of your Church is manafest in multiplying of Sacraments, and making them out of meer humane constitutions, which I prove in short thus.

1. All Sacraments ought to be of our Saviour Christs own institution, but your supernumerary *Sacraments*, are after constitutions of the Church, therefore they cannot be *Sacraments*.

2. As for your Sacrament of Penance, I have shewed sufficiently already in my last paper, upon those two parts of it, confession and satisfaction, which being proved to be impertinent, your Sacrament of Penance must needs fall.

3. Then for your *Sacrament* of Orders; and confirmation, it is plain that there was nothing of them instituted by Christ, but constitutions of the Church afterwards established them, how then can they be reputed *Sacraments*?

4. For matrimony, there can be no pretence to make it a Sacrament, (but out of a few mistaken words of *S. Paul*, who had no power to make a *Sacrament* neither) for when he says *marriage is a great Mystery*, you read as I am informed, that it is a great *Sacrament*; nor does the Apostle say absolutely, that it is *Ephes.* 5. 32.

of

of it self a great mystery or Sacrament, but onely in relation to what it signifies between Christ, and his Church.

James 5. 14. 15. 5. Then last of all, for your extreme Unction, there is a less pretence, for first, at most there can be but an Apostolical authority for that, & no Apostle as I said before, had power to institute a Sacrament, besides there is a great dispute, amongst the learned, about the authority of that Epistle, and some very principal persons, have agreed, that it should be thrust out of the Canon of the Bible.

Thus have I been bold to make it the business of this paper, to shew you, how your Church abuseth you with their own inventions, and would obtrude them upon us, for divine institutions.

To what you alledge against our Church for overlading the souls of Christians, with Traditions, and humane constitutions &c.

I answer thus

To the first.

I acknowldedge it to be, as you say, both wicked and dammable, to add any thing to, or diminish from Scripture, that is of the essence, and being of Scripture, or shall go about

bout to corrupt, or deprave it; otherwise if the Church, or any civil power shall promote any thing, that is not literally there, so it be but consequentially it is enough, or if it be to advance, what is commanded or consulted of in Scripture, Now all the Churches constitutions, even those you most tax, though they are not expressly and in proper forme to be found in Scripture, yet they are all cleer emanations from thence, as I shall plainly prove heerafter. Again that Text you quote out of the *Proverbs* cleers all the rest, *add not unto his words least thou be found a lier*, so it is not every simple addition that is forbidden, but only such as is false and lying, that is either to the corruption, or adulteration of the Text. Prov. 30. 5. 6.

To the Second.

It is plain that our Saviour does not there in that Gospell, reprove all Traditions of men absolutly, but only such as they made contrary to the law of God, or such as swerved from it, for so we finde by the context of the same chapter, as *for laying aside the commandment of God hold the tradition of men, &c. and then again fullwell you reject the commandments of God that ye may keep your own tradition* in the same maner S. *Mathew* delivers it, which two Gospells S. *Paul* sufficiently explains thus, *not giving heed to Jewish fables, and commandments of men that turn, from the truth*, so it must be onely such as those, that our Saviour findes fault withall Mark 7. 8, 9. Mat. 13. 1 Tit. 14

withall, and not ſimply all humane conſtitutions. And hence it is that the woes of eternal damnation are threatned by God, and pronounced by the Prophet, againſt the makers of ſuch wicked conſtitutions and traditions, in theſe words. *Woe unto them that decree unrighteous decrees, and that write grievouſneſs which they have preſcribed, to turn aſide the needy from judgement, and to take away the right from the poor of my people, and that they may rob the fatherleſs &c.* But this makes nothing at all to your purpoſe, for the conſtitutions of our Church, are ſo far from being guilty of that, that they are acknowledged by all temperate perſons to be the greateſt promoters and advancers of divine worſhip, the greateſt reſtrainer of the concupiſcencies of the fleſh, and do diſpoſe men to the keeping of Gods commandments a more expeditious and cleer way, inflaming all men to brotherly kindneſs, and charity.

Iſay 10. 1. 2.

To the Third.

S. *Paul* it is true forbids us, to be ſervants of men, that is as you will finde by the context, not to make ſchiſmes in the Church, by pretending to follow ſome leading men, for one to ſay, I am of *Cephas*, and another, I am of *Apollo*; this is to rebuke an error of yours, and nothing at all of ours, for we endeavour to keep our ſelves within the bonds of Catholike unity, and you do all you can to break

thoſe

those bands, and fall into the captivity of private opinions, by rendering your selves servants, nay slaves to some single Doctors of your own, that best agree with your fancy, but you had best take heed of that according to S. *Pauls* warning, which you urge heer against us.

To the fourth.

What the Apostle tells the Gallatians, that they which are led of the Spirit, are not under the Law, we acknowledge, but it is to be understood that he speaks of the Mosaicall and coercive Law, which they that are perfectly led by the spirit, need not at all, but he cannot mean the divine and directive *Law*, which must last to govern faithfull Christians, for *Adam* himself had such a law in Paradice.

To the fifth.

We say not that the law is made for the righteous, as he is righteous, and governed wholy by the Spirit of God, but for so much as the flesh lusteth aginst the Spirit, he ought to have a reforming law; or indeed the former answer, to your fourth argument, might have served the turn so far, and as for what you alledge all out of the Romans, that the law worketh wroth, it must be understood of the Mosaick law, which worketh wroth indeed, if we be not releived by divine grace, but we

are helped by grace and Truth by Jesus Christ.

To the sixth.

You must give me leave to tell you here, that you very much mistake Christian liberty, for by that, we are not exempted from the power of, and obedience to our superiours, but that liberty oppoſeth it self onely against the servitude of the Mosaicall Law, and slavery of sin, it cannot possibly be meant that it should free us from the wholsome constitutions, and commandments of the Church, which are all made for the advancement of godliness, this S. *Paul* sufficiently explains thus, *for brethren you have been called into liberty, onely use not liberty for an occasion to the flesh, but by love serve one another*; and S. Peter notes, when he says, *as free and not using your liberty for a cloak of maliciousness but as the servants of God*, so he chargeth them, *to submit to every ordinance of man for the Lords sake, &c.* and assures them that that is the will of God. In fine it is plain that the true Christian and evangelicall liberty is nothing else but as S. *Paul* pleaseth to define it, a redemption, or absolution of us from the servitude of the law and of sin, made for us by Jesus Christ, and by which as he says in another place, being dedicated to God, and righteousness, we receive the adoption of sons, and of this freedom it was that our Saviour spake in S. *Johns* Gospel, *if the Son therefore shall make you free, ye shall be free indeed*

Gal. 5. 13.

1 *Pet.* 2. 16, 13, 14, 15.

Rom. 6. 7. & 8.

Gal. 5.

John 8. 36.

indeed: and that freedom God of his mercy bestow upon us all.

Now that Humane Constitutions, the commands of Councils, and Bishops are to be kept, and all Ecclesiastica'l rites and ceremonies duely observed, I prove by expres Scriptures thus.

S. Luke recites our Saviours words thus, speaking to the seventy that he sent out, *He that heareth you, heareth me, and he that despiseth you, dispiseth me, and he that despiseth me, dispiseth him that sent me.* Observe I pray you, how he that despiseth the Prelates, and Ecclesiasticall constitutions of Christs Church, is judg'd by Christ himself to despise him, and his holy Gospel. *Luke* 10. 16.

S. *Paul* speaks home to the *Thessalonians* in this point, first tells them of the commandments that he had given them, then afterwards, *he therefore that despiseth despiseth not man but God, who hath also given us his holy Spirit.* 1 *Thess.* 4. 2. & 8.

Moses and *Aaron* when the people murmured against them, told them frequently, *that they heard their murmuring against the Lord*, and again, *what are we, your murmuring is not against us, but against the Lord.* *Exod.* *Levit.* *Numb.* *Deut.*

Observe what S. *John* says, *We are of God, he*

 1 *John* 4. 6.

that knoweth God heareth us, he that is not of God heareth not us, hereby know we the ſpirit of truth from the ſpirit of errour; you had beſt therefore have a care of your ſelves. Nay S. *Paul* proceeds a little more terribly in the point, *Let every ſoul* ſaith he, *be ſubject to the higher powers, for there is no power but of God, the powers that be are ordained of God, whoſoever therefore reſiſteth the power reſiſteth the ordinance of God, and they that reſiſt ſhall receive to themſelves damnation.*

Rom. 13. 1, 2.

Now that men have power to make Laws and Statutes to obliedge conſciences, it is plain by the preſident of the Apoſtles, who commanded the Chriſtians then, to abſtain from things ſtrangled, offerings unto Idols, and from blood, with divers other Acts, which they have left us. Then we finde how S. *Paul* himſelf made Laws, that you will not dare deny obedience to: as for the conſtituting of Biſhops, concerning widdows, and women to be veiled, and not to preach in Churches, of not forſaking the unfaithful husband, or wife and of many prophane and meer ſecular things and judgements, as to be ſeen throughout in his Epiſtles, and the Acts of the Apoſtles, and yet S. *Paul* himſelf was but a man.

Acts 15. 19.

Nay it is plain the Prieſts of the old Law had power of making and altering of Laws, in matter of diſcipline, we finde in *Deuteronomy*, how the Lord commanded that no Altar ſhould be ſet up but where was the Ark of the Covenant,

Deut. 12. 1 *Sam.* 7. 1 *Kings* 18.

nant, and yet *Samuel* whileſt the Ark remained in *Shilo*, ſet up an Altar at *Maſſphar*, and *Elias* did the ſame thing in mount *Carmel*.

All this is abundantly confirmed by our Saviour Chriſt himſelf who bids us, if one ſhall neglect to hear, *to tell it to the Church, but if he neglect to hear the Church, let him be unto thee as a heathen man and a Publican.* *Mat.* 18. 17.

Then for Traditions it is altogether as plain that they are to be obſerved, firſt *S. Paul* tells us, *that we muſt hold faſt the Traditions we have received as well by his word as his Epiſtle.* 2 *Theſſ.* 2

Then that the Church of Chriſt ha's been, and is to be governed by cuſtome, is playn by another text of St. *Pauls*, where he ſaies, *wee have no ſuch cuſtom nor the Church of God.*

Again to the *Philipians* he ſays *finally Brethren whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whotſoever things are pure, whatſoever things are lovely, whatſoever things are of good report, if there be any vertue, and if there be any prayſe, think on theſe things; Thoſe things which ye have both learned, and received and hard, and ſeen in me doe &c.* Now what are all theſe things but Traditions, and eccleſiaſticall conſtitutions? Wee finde in the *Acts* how *Paul* and *Silas* went through *Syria* and *Cylicia* confirming *the Churches*, *Acts* 15. 41; and ſo afterwards wee find how *Paul*, *Silas* and *Timothy* *Phil.* 4. 8. 9. *Acts* 15. 41. 16.

passed through cities delivering the Doctrines and ordinances which were decreed by the Apostles & Elders that were at *Jerusalem*, observe that ordinances, or decrees not one decree onely, of the cessation of the legall rites, and ceremonies.

Our *Saviour* not only gave a power to plant his Church by preaching, but also governing which includes the power of making laws, with
Acts 21. 28. out which there can be neither living, nor governing, and that is plain likewise out of the *Acts*, *take heed therefore unto your selves, and to the flock over which the Lord hath made you overseers to feed*, as your translation reads it, but ours, *to govern the Church of God*, and indeed what is a Bishop or an overseer made for, unless to govern, the preaching part may be performed by other inferiour priests and Deacons.

And does not *Paul* to the *Hebrews* call them
Heb. 13. 7. 17. Rulers, as in one place, *remember them which have the rule over you* and again, *obey them that have the rule over you, and submit your selves, for they watch for your souls, as they that must give account, that they may doe it with joy, and not with griefe for that is unprofitabele for you.*

Then the same Apostle requires the *Corrinthians that all things de done decently and in order*,
1 *Cor.* 14 40. now it is plain that order supporteth a law, and rule, which the Church of Christ is, or ought to be governed by.

Lastly,

Laſtly, St. *Paul* may very well conclude this buſineſs and diſpute of Tradition whith his poſitive command to the *Theſſilonians*. *Now we command you Bretheren in the name of our Lord Jeſus Chriſt, that ye with draw your ſelves, from every Brother, that walketh diſſorderly, and not after the Tradition, which he received of us*, if this be not cleer, I declare for my part, that I can ſee no light. 2 *Theſſ.* 3. 6.

To what you Alledge againſt our days of faſting, and abſtinence and eſpecially the holy faſt of Lent, I anſwer thus.

To the firſt.

I ſay that our *Saviour* in the Goſpells that you cite, ſays not one word of faſting, but endeavouring to take away that Jewiſh errour and ſuperſtition, which was, *that to eat meat with unwaſht hands, made the meat unclean and the eater two, tells them, that not that which goeth into the mouth defileth &c.* This I ſay was onely to rebuke that foolliſh errour of theirs, for he could not mean it abſolutly, otherwiſe they that in the Apoſtles time, *ſhould have eaten meats offered to Idolls, things ſtrangled, or blood*, or poyſon willingly and

knowingly, should not have been defiled, but so we know they were, Over and above let it be granted that all meat whatsover, which enters the mouth, passeth into the belly, and is cast out into the draught, does not defile a man, Yet when a man shall against the commandment of God and his Church, or the custome and Tradition of it, or against his own vow, or with the scandall of his neighbour, take any meat whatsoever, it does, and must of necessity defile him, for this proceeds out of an evil, and malicious heart, that is from a plain contempt of God and his Church, in so slighting their precepts, Thus if the *Rechabites* had drunk wine, though in it self good, they had defiled themselves, because it was against the comand of their father. And it is plain that God approves their abstinence for that very reason, and pronounceth a blessing to the whole family, for being obedient to the precepts of *Jonadab* their father.

Luke 1. *Mat.* 3. *Mark* 1. *Luke* 3.

In the like manner the Angel *Gabriel* foretold of *John* the *Baptist*, *that he should neither drink wine, nor any strong drink, and that his food should be Locusts and wilde hony*, Now I would aske the question, whether if the *Baptist* had transgrest that rule, he had offended, or not, but enough of this.

To

To the second.

I say the Apostle, in those words, that you so much insist upon, means onely that he would not have such a judiciall observance, continued amongst Christians, as to hold some meats absolutly, unlawfull, and perpetually forbiden, as swines flesh, excepting onely what was decreed against in the Councell of the Apostles. But the Church of Christ beleives every creature of God to bee good, though for a while, and to mortify the old mans, he commands an abstinence from some. Again the Apostle speaks not heer at all of fasting or mortification of the flesh, but because certain heretickes there were, that held some creature to proceed from an evil principle, the Apostle goes about to beat down that opinion, and tells them, *that every creature of God is good to be received with thanks giving*, and that is our religion, though we hold not that every good thing is good at all times, and seasons, nor does the Apostle heer command it should be so.

Acts 1.

1 *Tim.* 4.

To the Third.

You are to understand that by the old law some creatures were unclean, but that Typically and by signification onely, though the Jews

Jews were so sottish, as to beleive that they were so in their one nature; This errour the Apostle goes about to destroy, saying *to the faithfull all things are pure*, and so by consequence to be eaten in their seasons but that it is not lawfull, to abstein from a sort of lawfull meat, for a certain time, is a wonder to me how you could draw into that Apostles sence who was himself, as he says so often in fastings, and some of the fathers, as I have read in story, never drank wine, or eat flesh in all their lives.

To the Fourth.

I answer in the like manner, that the holy Apostle would not have his *Collossians* nor any other faithfull Christians, judged about meat and drink and holy days, after the old Jewish fashion, and not a word of fasting there.

To the fifth.

I shall freely grant to you that it is by the spirit that we are to mortify the deeds of the flesh, but I must tell you again, that the spirit receives strength from the weakening of the flesh, and crusifying of it with fasting, as the Apostle himself whom you urge, explains it to the

the *Gallatians*, when he first tells them that Temperance is the fruit of the spirit, and after assures them that they who are Christs, *have crucified the flesh, with the affections and lusts &c.* but above all I pray you observe, what he says to the *Corinthians*, *And every man that striveth for the mastery is temperate in all things &c. I therefore so run not as uncertainly, so fight I not as one that beateth the aire: but I keep under my body and bring it into subjection, least that by any means when I have preached to others, I my self should be a cast away.* Thus it is plain that *S. Paul* thought that he advanced the vigour of his spirit, by his subjugation of his flesh.

Gal. 5. 23. 24.

1 Cor. 9. 25, 26, 27.

To the sixth and Last.

As for your pretence of Christian liberty I have shewed you plainly before, that it pertains not a jot to this purpose. As for what you say that Jesus Christ himself never made any distinction of meats, nor commanded any such thing, I grant it, for he employed himself whilst he was on earth, in matters of greater moment to our *S*alvation, and left those things which were to expedite, and promote our way to heaven, to the direction and government of his holy *S*pirit, that was to animate his whole Church. Besides though our Saviour says nothing of destinction of meats, he does not withstanding much of fasting, and to give

us example did most miraculously practise it in his own person: so now *I* presume you will give me leave to prove my part.

And first I prove that the Church does lawfully forbid certain meats, for certain times, by express Scriptures thus.

First the Apostles themselves being assembled in counsel, laid an injunction upon all Christians *S*olemnly so to do, in these words:

Acts 15. 28, 29. *For it seemed good unto the holy Ghost and to us &c. that ye abstein from meats offered unto Idolls, and, from blood and from things strangled &c.*

Rom. 14. 20, 21. *S. Paul* declares freely to the *Romanes*, *that we ought not for matter of meat, destroy the worke of God, all things indeed are pure, but it is evil for that man who eateth with offence: it is good neither to eat flesh nor to drink wine, nor any thing whereby thy Brother stumbleth, or is offended, or is made weak &c.* heer is a perfect abstinence commanded for certain times, and particular reasons. Again he says to the *Corinthians*, *that meat commendeth us not to God, for neither if we eat, are we the better, neither if we eat not are we the worse &c.* and then concludes, wherefore if meat make my Brother to offend, I will eat no flesh whilest the world standeth, least I make my

my Brother to offend; heer again is abſtinence for certain time and certain reaſons.

Then that ſuch an abſtinence is acceptable to God, ſee the expreſs words of the Prophet *Daniel* ſpeaking of himſelf. *I Daniel was mourning three full weeks, I eat no pleaſent bread, neither came fleſh nor wine into my mouth, neither did I anoint my ſelf at all &c.* Then ſaid the Lord unto *Daniel, fear not, for from the ſtrſt day that thou didſt ſet thine heart to underſtand, and to chaſten thy ſelf before thy God, thy words were heard &c.* heer you ſee how the Prophet *Daniel* did abſtein from meat, and wine, and God reproved and loved him for it. *Dan.* 10. 2. 3. ver. 12.

In the like maner I ſhall prove faſting to be a holy inſtitution, for the maceration of the body, the expulſion of the evil Spirit, the imploring of divine grace, and the imitation of Jeſus Chriſt, by expreſs ſcripture in S. Math. Goſpell thus

Firſt our Saviour ſaith, *can the Children of the Bride-chamber mourn, ſo long as the Bridegroom is with them, but the days will come, when the Bridegroom ſhall be taken from them, and then they ſhall faſt,* and in S. *Lukes* Goſpell he ſays, *can ye make the Children of the Bride-chamber faſt whilſt the* Bride- *Mat.* 9. 15. *Luke* 5. 35, 36.

Bridegroome is with them, but the days shall come &c. and then shall they fast in those days. And these words of our Saviours were abundantly fullfiled by the Apostles, as you may see in the *Acts.* first *as they ministred unto the Lord and fasted the holy Ghost said &c.*

Acts 13. 2. 3.

And again, *when they had fasted, and prayed &c.* And in the next chapter it is said, *and when they had Ordained them elders in every Church and had prayed with fasting, they commended them to the Lord &c.*

Acts. 14. 23.

S. *Paul* declareth to the *Corinthians*, how he and others that were ingaged in the service of the Church should behave themselves thus. *In all things approving our selves, as the ministers of God &c. in watchings and in fastings.*

2 *Cor.* 6. 4. 5.

And that this duty of fasting was acceptable to God even before Christianity, we may see in the example of *Ninniveh*. So *the people of Ninniveh beleived God* (that is the word which was preacht to them by the Prophet *Jonah*) *and proclaimed a fast, and put on sackcloth from the greatest of them even to the least of them*, and it followes, it was decreed by the King and all his Nobles, saying, *let neither man beast, heard nor flock tast any thing, let them not feed nor drink water but let man and beast be covered with sackcloth, &c. And God saw their works and that they turned from their evil way, and God repented of the evil that he had*

Jonah 3. 5, 6, 7, 8, 9, 10.

had said, that he would do unto them and he did it not. Thus you may see how acceptable to God, this solemne fast of the *Ninnivits* was, and yet you will question that duty.

But to summe up all this in a few words, I pray you observe what our *Saviour* says in S. *Mathews* Gospell. *Moreover when ye fast, be not as the Hypocrites, of a sad countenance, for they disfigure their faces that they may appear unto men to fast, verily I say unto you, they have their reward but thou when thou fastest, annoint thy head, and wash thy face, that thou appear not unto men to fast, but unto thy father which is in secret, and thy father which seeth in secret shall reward thee openly.* Heer our *Saviour* does not onely implicitely commend, this duty of fasting to us, but prescribes us the manner of it, and assures us it is meritorious, for he saith *that God shall reward it openly*; I think this should be enough to satisfy any reasonable Christians. Mat. 6. 16, 17, 18.

Why then should our lenten fast so much offend you when it is so ancient in the Church as I have been informed, ever since the Apostles times and ordained in humble imitation of our Saviour, who as the scripture tells us, *when he had fasted forty days and forty nights, he was afterwards an hungred,* can we performe think you a more Christian, duty, than to follow so great an example, so far as we can? Mat. 4. 2. Dent. 9.

Again we finde that *Moses* fasted fourty days, and fourty nights.

And

1 Kings 16. And that the Prophet *Elijah* did the same.

Nay howmuch this duty of fasting is pleasing to the Lord, we may finde in the Prophet

Joel 2. 15,16, 18. *Joel* who crys out, *blow the Trumpit in Sion, sanctify a fast, call a solemn, assembly gather the people, sanctify the congregation, assemble the elders, gather the Children, and those that suck the breast, let the Bridegroom goe forth of his chamber, and the Bride out of her closet &c. Then will the Lord pitty his people &c.*

Psalms The Prophet *David* frequently acknowledgeth that he did humble his soul with fasting, and the Scripture throughgout is full of nothing more then that God did accept of that humiliation still when it was hearty, as *Ahab*,

1 Kings, 21. *Hezekiah*, *Tobiah*, *Judith*, *Hester*, *Daniel*, the

Tob. 12. *Ninnivites*, *Ann the widdow*, and a great many

Luke 2. more, that would be infinite to recount. So for a close of all I shall onely put you in minde, that there were a sort of Devills, of whom our Saviour himself says, *that that kinde is not to be*

Mark 9. 29. *cast out but by prayer and fasting* who then shall cast out Devils, from them that are enemies Professt, against that great and holy duty of fasting.

To

To what you alledge against our Vows, especially those of Chastity and single-life, though in our Priests themselves.

To the First, I answer thus.

I grant indeed that Vows do reduce us into Bondage, but it is only to Christ, and such a slavery, is the highest liberty. It is such a servitude as the Apostle speaks of, being freed from sin ye are made the servants of Righteousnesse and to God, and to serve God is to Raign with him: from whence it is plain, that our obligation to pay our Vows, does in nothing repugne or Streighten our Christian liberty, no more then our obligation to keep the Commandements does: and just so as the Transgression of the Commandements throws us into the servitude of sin; so does the breach, or not observance of our Vows. It is true, the Evangelicall Counsells are at first free, but after a promise is once made, they become Obligatory; shall we make a conscience to observe our Contracts with men, and violate our Covenants with God? God forbid. The Lord commands us not to make Vows, but to pay and render them when they are made: as Matrimony before a Contract, is free, but when the Contract is once made, it is then firm and indissolvable, and therefore impossible (unlesse in our Saviours case) to procure a Divorce. At first every man hath in his Free-Will to vow, or not to vow, but to pay, the vow being once made, is so necessary, that a man can-

not recede from it, without hazard of his ſalvation. Our Saviour ſays, *That no man ſetting his hand to the Plow, and looking back, is fit for the Kingdome of God. And again, Remember Lots Wife, who looking back was turn'd into a pillar of Salt. Again, he that perſeveres to the end ſhall be ſaved*, that is, till death. The wiſe King *Solomon* aſſures us, *it is a ſnare to the man who devoureth that which is holy, and after vows to make inquiry*; Our Tranſlation reads it thus, It is a ruine to man to devoure the Saints, and after vows made, to retract them. Let all pious Votaries therefore, according to our Saviours Words in St. Matthews Goſpel, *Render unto God the things which are Gods*, that is their Vows, *that through his mercy, they may deſerve to be ſaved.*

Luk. 9: 17. Gen. 19. Matth. 10. chap. 24. 2 Theſ. 2. 7. Prov. 20. 25. Matth. 22. 21.

To the ſecond.

I freely grant that Vows of themſelves, and all the externall works of piety, dictated from the ſevereſt Rules of Monaſtick life cannot renew the inward man, yet doubtleſſe they are very helpfull to the ſpirit, and keep the body from too much oppreſſing the ſoul; nay I'le grant too, that if thoſe externall works, as you call them, be done that they make ſeen of men, they are Hypocritical, if done clearly to the glory of God, you muſt ſure grant them, at leaſt to be laudable: Beſides, the Apoſtle ſays not, that bodily exerciſe profiteth nothing, but grants that it profiteth a little, if it be imployed to piety.

To

To the Third.

Whereas you say that externall works are enemies to Christianity, and do extinguish faith, and weaken hope &c. They are so far from that, that they are the very life and nourishment of faith, for St. *James* tells us, that *faith without works is dead*; and it must strengthen his hope, *for by works both his faith and he must be justified*, as was sufficiently proved to you in my last Paper: *But indeed if he dare to presume in his works, then he is not only guilty but condemned already*, For when we have done all that we can, we must say that we are but profitable Servants,

Jam. 2.

Luke. 17.

To the Fourth.

Whereas you say it is grand presumption in our Votaries, to oblige themselves beyond the Rule of Baptisme, and the Evangelicall Rule, &c. It is plain, that they make their Vows to no other intent or purpose then to dispose themselves to perfect the Evangelicall precepts, and what they promis'd in Baptisme with more commodiousnesse and greater facility; they undertake their Rules only to promote in their way to perfection, and to enable themselves with more expedients in the service of God.

To what you alledge against our vows of chastity, and restraining of Priests from Marriage, I answer thus,

To the first.

I grant that it was indulg'd to the Priests and Levites in the Old Law to have Wives, because they had a long time of vacancy from the exercise of their Ministry or Priesthood. For there was a great multitude of them, and they served by course; The case is not the same now, for our Priests are in dayly service of the Altar, and commanded to be always ready, and without delay to attend their Ministry; so it would be very inconvenient for them to be clog'd with Wives, besides the indecency of it. Again they were to be only of one Tribe, the Tribe of *Levi*, that were to bee taken into their Priesthood, it was therefore necessary for the conservation of the Tribe, and propagation of the Priesthood it self, which otherwise in one age would have fayled that their Priests should marry. Besides we find that those that were to sacrifice in the Old Law, did abstain somtime from their Wives likewise: so that St. *Luke* testifies of *Zacharias*, *And then it came to pass that so soon as the days of his Ministration were accomplished, he departed to his own house, and after those days his Wife Elizabeth conceiv'd, &c.* Over and above all this the Priests of the Old Testament did handle but their proposition bread, with the

Luke 1.23. 24.

flesh

flesh of Goats, Oxen, Lambs and the like, but ours do dayly handle the precious body and blood of Christ.

As to the other part of your Argument, that the Greeks and other Christians have a liberty for their Priests to marry. I say you are mistaken, for no Priest amongst them is permitted to marry, after he is a Priest, but one that has taken a Virgin to Wife, may be afterwards made a Priest, and if his Wife dye he must remain single. So a married man may be made a Priest, but no Priest can be made a married man.

To the Second.

That command of the Almighty which you insist upon, to increase and multiply, was given when the earth was to be repleniſh'd, & heaven too for then then there were but few to procreate, now they are innumerable. Therefore that command is not to be taken amongst those permanent Laws, which were to oblige all Mankind, and every particular person, for then St. *John* the Baptist had been a sinner, who liv'd and dy'd a Virgin: Our blessed Lady had sinned, who is the grand Example of Virginity. *Paul* himself had sinned, who was the great Counsellour of Virginity: and our Saviour Christ had never commended Eunuchs for the Kingdome of Heaven. In like manner that precept, and repeated by our Saviour, *Whom God hath joyned let no man separate*: concerns not sure every one in the World, though it be given to every one multitude of the World. So the

command concerning Tillage and Husbandry, does not make it neceſſary that all the World ſhould bee Husbandmen, though ſome muſt bee. Neither is it neceſſary for every individuall of mankind to imploy himſelf in procreation, though it is neceſſary that ſome muſt make it their buſineſſe to propagate. And ſo it is in an infinity of other things, that are neceſſary for a whole community, and yet not at all for every ſingle perſon; but it ſufficeth, that it be done by ſome.

To the third:

I deny perfectly that the Church forbids marriages at all; but when any man is ty'd by his own voluntary Vow to the contrary, the Church prohibits the violation of that Vow, for before his vow it was as free for him to marry, as for a married man, it is impoſſible to contract again. The Church takes a care in this point onely, that hee whoſoever hee is that vowes ſhall not deliver up the power of his body to another, which was before delivered up to Chriſt. And the Hereticks which you ſpeak of, which Saint *Paul* mentions, were thoſe that ſucceeded preſently after, as I am inform'd, that did abſolutely condemn Marriages for unlawfull.

Mark 15.
1 Cor. 10.

To the Fourth.

That Saint *Paul* commands *Titus* to chooſe a Biſhop that was the Husband of one Wife we do not deny, but ſure you do not believe, that hee commanded

commanded, that a Bishop should of necessity be a married man, for then neither he himself nor *Titus* neither had been Bishops, nor many of your own, whom you would take it ill, if we should deny to be Bishops, and yet have very conscientiously avoided marriage. The Apostle would not therefore, that a Bishop should be found guilty of so much carnality as to be husband to two Wives, and the Church taught by Saint *Paul* has forbid bigamy ever since, and St. *Paul* only here lays down the Rule of a Bishops continence, that hee should not take a second Wife.

To the Fifth.

I grant chastity to be free, but necessary after it is vow'd, and then commanded, nor does that at all oppose the liberty of the Spirit, but promote it, for God himselfe does freely and yet necessarily produce the holy spirit. It is true likewise what the Apostle says that it is better to marry then to burn, but the same Apostle tells you likewise, that it is good for a man not to touch a Woman. St. *Paul* would not have a man burn, that is tempted of the flesh, but he is burnt that is overcome with the flames of concupiscense, and for such a man, saith he, it is better to Marry, than to bee always wallowing in the mire: if you will put any other sence upon St. *Pauls* words you wil make St. *Paul* himself re marry, because he had a Prick in his flesh, &c. I do confesse that I believe it to be very difficult to contein, but the Kingdom of Heaven suffers violence. and the violent take it, as our Saviour assures us, and St. Paul tels us, *That though we are tempted of the flesh, yet God is*

faithfull who ſuffers not to be tempted above that we are able; and will be always preſent to ſupport us, if we implore his help.

To the Sixth.

To what you urge out of the ſame Apoſtle to the *Cor. That if thou marry, thou haſt not ſinned, &c.* I anſwer that St. *Paul* ſpeaks plainly there of one that was free to marry or not to marry: not I ſay of the Virgin that ha's dedicated it ſelf to God already, but of that which is free, and at it's own diſpoſe.

To the Seventh.

Whereas you ſay that our vows of Virginity are vain and indeed fooliſh becauſe impoſſible; I do truly grant, as to nature, an impoſſibility, and ſo are many other things that are abſolutely commanded. But if you conſider the aſſiſting grace of God, nothing is impoſſible: and every man is capable to receive that whom God ſhal think worthy to beſtow it upon: and neither the Pope nor any of his, do truſt in their external mortifications at all, but that God will pleaſe to aſſiſt thoſe their endeavours, with his Almighty grace, which hee never denies to thoſe that ſo dutifully and inſtantly ask it, as they do. There is ſomething elſe, that you ſay in your argument, which though it be ſufficiently anſwered, I muſt deſire you yet to adviſe better upon, and think whether it was ſo well ſaid of a woman; for which very words, *Luther* himſelf

ſelf as I am inform'd loſt much of his credit with his own Diſciples.

To what you alledge againſt us for multiplying of Sacraments, and making them, as you ſay, out of meer humane inventions, I anſwer thus.

To the First.

Whereas you are pleas'd to begin ſo briskly with me, and as I take it, with a ſyllogiſm: I profeſſe I know not whether it be true or falſe in the form; but one propoſition I am ſure is falſe: First that we have any ſupernumerary Sacraments, or any Sacrament that was not of Chriſts own inſtitution; as you ſhall ſee how I will prove anon.

To the Second.

Whereas you ſay you have ſufficiently already convinced the Sacrament of penance to be none, by overthrowing the parts of it, Confeſſion and Satisfaction: I anſwer, that I humbly conceive that I have ſufficiently in my reply, reſtor'd that Sacrament, both in whole and in it's parts, ſo ſhall inſiſt upon it no further neither.

To the Third.

Whereas you ſay, that our Sacraments of Confirmation and order are but meer conſtitutions of the

the Church, and not of Christ. I have but your bare word for it, and so you must give me leave to deny it.

To the Fourth.

As you are pleased to give me something like an Argument, so I shall give you something like an answer. You say there can be no pretence for to make Matrimony a Sacrament, but a few mistaken words of Saint *Paul*, who had no power to make a Sacrament neither, &c. I concurre with you that Saint *Paul* had no power at all to constitute a Sacrament, nor any but our Saviour Jesus Christ and that it was he who constituted it a Sacrament; I shall prove anon. As for the mistaken words in which you pretend, Sacrament for Mystery; I do confesse that Matrimony is a mystery but how dare you therefore inferre that it is no Sacrament, when we know that all Sacraments are mysteries, and so the Greeks (as I am inform'd) do generally call all the seven. Then that it is a great Sacrament in Christ and his Church, as the Apostle tells us, does it therefore follow that it is e're the less a Sacrament? on the contrary the Apostle here explains how it is a Sacrament, that is how it coms to be the sign of a holy thing and that not of grace only, as all the others are, but of something more, that is of the union between Christ and his Church: so upon the matter, it is so farre from being no Sacrament, that it may be well reputed as a double one, with Reverence be it spoken.

But all Mysteries are not Sacraments

To

To the Fifth.

Wheras you ſay, we have a leſs pretence for our extream unction to make it a Sacrament, I do in one ſence ſubmit to it, for it is not ſo literally conſtituted a Sacrament, by our bleſſed Saviour, as the other was: but yet it was of his own inſtitution, as we ſhall ſhew anon, and if it were not, I do not find any matter of falſe faith in it, that an Apoſtle by the commandement of Chriſt, and poſſeſt with his ful authority, ſhould have the power to inſtitute a Sacrament. But it is plain, that our Saviour did inſtitute it, and Saint *James* only publiſh and declare it. And though it were at ſome time doubted, whether that Epiſtle were written by any body elſe beſides Saint *James*; yet it is plainly now admitted to be Canonicall, and never denied yet by your own Church. And truly he that ſhall refuſe to hear the Church (in this particular) approving the Epiſtle of this Apoſtle, will preſently throw all Scripture into uncertainty, and by the ſame reaſon may deny the Epiſtles of St. *Paul*, or any other Apoſtles.

Now becauſe you ſeem to take for granted that our Sacraments are for the moſt part humane conſtitutions, and it is of faith that they are of divine inſtitution, and we ought to be as St. Peter *adviſeth us,* Always ready to give anſwer to every one that asketh us a reaſon of the faith and 1 Pet. 3. 15

and hope that is in us. *I shall take some pains to prove it to you thus.*

As for our Sacrament of Penance, as you conceive enough said on your part against it, so I conceive I have said sufficiently for it in my reply to those two parts of it, Confession and Satisfaction, to which I refer you: So I shall make it my business now to prove the other four, to be Sacraments, and of divine institution; and I shall begin with the Sacrament of Confirmation. Every Sacrament is a sensible sign, having an infallible assistance of the grace of the Holy Spirit; and such I prove Confirmation to be, by most express Scriptures thus.

We find in the *Acts*, *That when the Apostles which were at Jerusalem heard that Samaria had* Act. 8. 14. 15, 16, 17. *received the Word of God, they sent unto them Peter and John. Who when they were come down, pray'd for them, that they might receive the Holy Ghost. (For as yet he was fallen upon none of them; only they were baptized in the Name of the Lord Jesus) Then laid they their hands upon them, and they received the Holy Ghost.* Here was manifestly a confirmation after Baptism, and a sensible sign, to wit, Imposition of hands, by which the grace of the holy spirit was confer'd, and that is enough to make a Sacrament.

Again we find in another Chapter of the same *Acts*, *That Paul being at Ephesus, and finding* Act. 19. 2. 3, 4, 5, 6. *some Disciples there, said unto them, have ye received the Holy Ghost since ye believed, and they said*

unto

unto him, we have not ſo much as heard whether there be any holy Ghoſt; and he ſaid unto them, unto what then were ye baptized? and they ſaid unto him, Johns Baptiſm, then ſaid Paul, John verily baptized with the Baptiſm of Repentance, ſaying unto the people that they ſhould believe on him which ſhould come after him that is on Chriſt Jeſus: when they heard this they believed on Chriſt Jeſus. And when Paul had laid his hands upon them, the Holy Ghoſt came on them, and they ſpake with Tongues and Prophſy'd. Here is I ſay again, after Beliefe and Baptiſm, an Impoſition of hands, by which, the grace of the Holy Spirit was ferr'd.

Now that this Sacrament waa inſtituted by Chriſt himſelf, is plain by the Goſpells, where he promiſeth his Apoſtles the Comforter, his Holy Spirit, with which they ſhould be confirmed, by virtue from above, now the miſſion of the Holy Ghoſt in the time of *Penticoſt*, either was the Sacrament of confirmation it ſelf, or inſtead of it: again we find in the Goſpels, *That they brought young children to Chriſt, that he ſhould touch them and his Diſciples rebuked them that brought them, but when Jeſus ſaw it he was diſpleaſed, and ſaid ſuffer the little Children to come to me, for of ſuch is the Kingdome of God, &c.* Now it is very probable that he did either inſtitute this Sacrament then, or at leaſt inſinuate it. So enough I conceive ſaid to that.

John 16.

Mark. 11. 13, 14. Matth. 10.

Now

Now that the Sacramnet of Orders, was instituted likewise by Christ himself, and with a sensible sign conferrs grace, I prove this by expresse Scriptures.

First we find that when *Jesus had called unto*
Mat. 10. 1. *him his twelve Disciples, he gave them power against unclean spirits, and to heal all manner of sickness and all manner of diseases. Then again, Jesus going up into the Mountain, and called unto him whom he would, and they came unto him, and*
Mark. 6. 7. *he made that Twelve should be with him, and he sent them to preach, &c. And after these things, the Lord appointed other seventy also, and sent them two and two before his face into every City and place whither he himself would come. Then again we*
Luk. 10. 1. *find, that taking bread he brake it, giving thanks and saying; this is my Body, &c. Do this in remembrance of me.* Then last of all look into St. *Johns* Gospel, and you wil find yet a more expres Ordination and mission. *As my Father hath sent me so send I you. And when he had said this, he*
Luk. 18. *breathed on them and saith unto them, receive ye the holy Ghost: Whosoever sins ye remit they are*
John 20. 21, 22, 23. *remitted unto them, and whosoever sins ye retein, they are reteyned.* Thus you have in the four Gospells the institution of this Sacrament: Let us now look a little into the Apostolicall practise.

We

We find in the *Acts*, *As they ministred to the Lord, and fasted, the holy Ghost said, separate me Barnabas and Saul, for the work whereunto I have called them: and when they had fasted and prayed and laid their hands on them, they sent them away.* Here again is plain Ordination and Mission. Act. 13. 2. 3.

St. *Paul* gives direction to young *Timothy*, how to behaave himself in his Ministry, and then says, *Neglect not the gift that is in thee, which was given to thee by Prophecy, with the laying on of the hands of the Presbytery.* Then again he says, *Lay not thy hands on any man over hastily, and again, the Elders that govern well, are worthy of double honour.* Then the same Apostle tells *Titus*, *For this Cause I left thee in Creet, that thou shouldst make Elders in severall Cities.* Then to *Philemon* he says of those Elders, those that are of this sort, have a great regard to, thus you see what respect St. *Paul* had to holy orders, and yet to admonish us further of our duties to them, he makes it his humble request to the *Thessalonians*, thus, *We beseech you brethren, to know them that labour amongst you, and over you in the Lord, and admonish you in the Lord, and to esteem them very highly in love for their works sake, and be at peace amongst your selves.* See what charge St. *Peter* gives the Elders: The Elders which are among you, I *exhort, who am also an Elder, &c. Feed the flock of God which is among you, taking the oversight thereof, &c. And when the chief Shepherd shall appear, ye shall receive a Crown of glory that fadeth not away.* So St. *Paul*, again, in the *Acts* of the Apostles 1 Tim. 4. 14. 1 Tim. 6. 3 Tim. 1. Phil. 1. 1 Thes. 5. 12. 13.

Apoſtles, Exhorts the Elders of *Epheſus* thus, *Take heed therefore unto your ſelves, and to the Flock over which the Holy Ghoſt hath made you Biſhops,* (or Overſeers as you would have it, for it is all one) *to feed the Church of God, which he hath purchaſed with his own Blood.* Obſerve that the Holy Ghoſt made them Biſhops and Overſeers, and yet you will deny Orders to be a Sacrament, but it is plain it is, for Impoſition of hands is the viſible ſign, which carries with it the inviſible grace of the Holy Spirit; as you have ſeen at large proved by Scripture.

Act. 20. 28.

Gen. 1. 27

That Matrimony is a Sacrament, and inſtituted by Chriſt, I likewiſe prove by expreſſe Scripture thus.

First it is very probable that the bleſſing which God Almighty gave to *Adam* and *Eve* in Paradice, was not unaccompani'd with divine grace. But howſoever the inſtitution of our Saviour I'm ſure could not be without it: and firſt he is pleaſed to repeat the words of the firſt Inſtitution. *For this cauſe ſhall a man leav his Father & mother & ſhall cleave to his Wife, and they twain ſhall be one fleſh,* wherefore they are no more twain, but one fleſh: *What therefore God hath joynd together let no man put aſunder.* Now if God hath joyndthemtogether, it muſt be a divine conjunction and that cannot poſſibly be without divine grace.

Matth. 19. 1. 6.

But this is moſt fully expreſt by St. *Paul* to the *Epheſians,*

Ephesians thus, *Wives submit your selves to your own Husbands, as unto the Lord, for the Husband is the head of the Wife, even as Christ is the head of the Church; and he is the Saviour of the body, therefore as the Church is subject to Christ; so let the Wives be to their own Husbands in every thing. Husbands love your Wives, even as Christ also loved the Church, and gave himself for it, &c.* And then concludes, *for this cause shall a man leave his father and mother, and shall be joyned with his Wife, and they two shall be one flesh.* This is a great Mystery, or Sacrament, chuse you which. Here the Apostle clearly proclaims it a Sacrament, because the Conjunction of man and wife, is the visible sign of that Sacred Conjunction between Christ and his Church. Ephes. 5. 22, 23, 25

Again to the *Hebrews* he says thus, *Marriage is honourable in all, and the bed undefiled, but Whoremongers and Adulterers God will judge.* Now if there were not a divine and Sacramentall grace in marriage, how could the Bed be undefiled? Heb. 13. 4.

Again to the *Corinthians*, he adviseth *every one to have his own Wife, for the avoyding of Fornication*; yet it is not to be supposed, that any man by the help of a Wife onely, be she what she can be of virtue and beauty, can be capable to avoyd Fornication without the said Sacramentall Grace. 1 Cor. 7. 2.

Again, to the *Thessalonians* thus. *Let every one amongst you know how to possess his Vessells in sanctification and honour, now sanctification, we know cannot be without divine grace.* 1 Thes 1.

Then he tells *Timothy, that a woman shall be*

saved by Childbearing, if she remain in faith and love, now to beget children, without the grace of this Sacrament, would be more probably occasion of damnation than salvation.

1 Cor. 7. 12, 13, 14. Then again to the *Corinthians* he saith, *If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean, but now are they holy*; which must needs be understood; as by the grace of this holy Sacrament.

Prov. 19. I shall conclude all concerning this, with what the wise King *Solomon* tells us, *that a house and riches we have from our Parents, but a prudent wife is from the Lord.* Thus we must acknowledg God to be the immediate Authour of Marriages; as we say matches are made in heaven, and by the grace of this Sacrament, onely to be made happy.

That extream Unction is a Sacrament likewise, and a visible sign of an invisible grace, I prove by express Scripture thus.

Mark. 6, 7, 8, 9, 10, 11, 12, 13. We find in Saint *Markes* Gospell, *how our Saviour called unto him the twelve, and began to send them out by two and two, and gave them power over unclean Spirits, &c.* And after he had given

ven them their miſſion fully, with orders how to behave themſelves, in their buſineſs, we find, that they went out accordingly, and Preached that men ſhould repent, and they caſt out many Devills: And then anointed with Oyle many that were ſick, and healed them. This it is not to be thought, that they did this upon their own heads, but by their Maſters command, by whoſe power they did thoſe mighty works, and having his command, ſure then none can deny but it was his Inſtitution.

Then this Sacrament is ſo loudly proclaimed by Saint *James*, that I admire how any Chriſtian can believe in Scripture, and doubt the other. *Is any ſick among you*, ſays the Apoſtle, *let him call for the Elders of the Church, and let them pray over him, anointing him with Oyle in the Name of the Lord, &c.* and if he have committed ſinns, they ſhall be forgiven him. Here is plainly a moſt viſible ſign, and as plainly, a moſt extraordinary grace accompanying it, that is to ſay, remiſſion of ſins. James 5. 14, 15.

Thus you may clearly ſee, how extream Unction is a Sacrament of our Saviours own Inſtitution, or at leaſt plainly impli'd to have been inſtituted by him, and that by the action of the Twelve Apoſtles before his face, whilſt he was upon earth, and at large declar'd to be ſo by the expreſs words of one of the Twelve that is Saint *James*. Over and above this, we have the univerſall tradition of the Church of Chriſt, that in theſe matters of faith, we know cannot erre: and that alone indeed might have been a ſufficient proofe of the verity

of it, if our Saviour himself, his Apostles, and Evangelists had been silent in it. The truth is, that the Evangelists being to write in short (for if they had writ at large, the whole world had not been able to contain the books that might have been written, as Saint *John* tells us) of the Acts, and words of our Saviour Jesus Christ, made it their principall care to deliver punctually to us onely those things that were most highly necessary to our salvation; as we see how amply they have set down the Sacraments that were absolutely necessary, as Baptisme, Pennance, and Euchariſt, and as for confirmation, and extream Unction, they do not so much as insist upon, because they are not of absolute necessity to salvation, though they are very great expedients towards it; the one to confirm us in grace, after Baptism, the other to remove the reliques of sin, after a hearty repentance. And it is the opinion of the learned in this point, that the benefit of this Sacrament, is such, that a penitent with attrition onely receiving this Sacrament, receives likewise such a grace along with it, that by virtue of it, his sins though mortall, may be forgiven him. Thus I conceive enough said as to this, and all the rest of your last paper; and when you please I am ready for another: and to serve you with any thing, that may lye within the power of

Your faithfully loving
and true friend, M.

Thus

This paper my Lady had no ſooner diſpatcht, but ſhe ſent it away by one of her ſervants ſealed up, and by him ſhe received this Anſwer.

Madam,

I have received your Ladyſhips Letter and Paper incloſed, for which I return my moſt humble thanks, and inſtead of another which you ſeem to require of me, I have ſent you two, herein incloſed, the one to ſhew you the ſuperſtition, Idolatry, and Will-worſhip of your Church; the other to convince you of the Pride, Arrogancy, Tyranny, and Uſurp'd power of it, which when your Ladyſhip hath been pleaſed to peruſe, and as well as you can, to anſwer, I ſhall ſumme up all that you have ſaid rogether, and make a ſhort rejoynder to the whole of your replies; for I am reſolved to trouble your Ladyſhip with no more Papers, ſo praying God for your Ladyſhips good health, both of Body and Soul, I take leave to remain,

Madam, Your Ladyſhips moſt

aſſured faithfull ſervant,
N.

My Lady upon the return of her ſervant, opening the Packet that Miſtreſs. N. *had ſent back to her, found the Papers incloſed, whereof the firſt was to this effect as followeth.*

That which your Church teacheth concerning the invocation of Saints, is a Doctrine very injurious to God, and yet not more prophane then ſuperſtitious, and impertinent, and that I will prove thus.

1. Jeſus Chriſt our bleſſed Saviour, with God the Father, God the Holy Ghoſt, Holy Trinity in Unity, three Perſons and one God, alone is all-ſufficient, alone is moſt liberall, and alone is moſt mercifull, and who alone loves us more than all the Saints. There is not a Chriſtian living, that I think dares deny a word of this, if there ſhould be ſuch a monſter, it were eaſie to prove every word of it, by expreſs Scripture: who can think it rationall then to invoke any other thing; and beſides that, this all-bountifull, all-mercifull, all-powerfull, moſt good, moſt gracious, and moſt loving Lord God, has not onely enjoin'd us, but importun'd us to pray to him, and him alone, promiſing to hear, and grant our requeſts, and that I prove by moſt expreſs Scriptures thus.

2. Firſt by the Goſpells it is moſt clear, our Saviour in Saint *John* aſſures it with a *Verily, verily, I ſay unto you, whatſoever ye ſhall ask the Father*

Father in my name, he will give it you, and then in the next verſe, Ask, and ye ſhal receive, thus it is but asking of God and having, and yet you muſt think fit to go about by the Saints. John 16. 23, 24.

3. Then in Saint *Lukes* Goſpel we find, and I ſay unto you, *ask and it ſhall be given you, ſeek and ye ſhall find, knock, and it ſhall be opened unto you. For every one that asketh receiveth, and he that ſeeketh findeth, and to him that knocketh it ſhall be opened.* Then by the paralel of God with a good Father granting his childs requeſts he concludes how much more ſhall your heavenly Father give the holy Spirit to them that ask him. Again, what you ask in prayer believing ye ſhall receive, as Saint *Matthews* Goſpell tells, with an infinity of other places; too many to repeat to that purpoſe, wherefore Saint *Paul* moſt pithily concludes, *Let us therefore come boldly unto the throne of Grace, that we may obtain mercy, and find grace to help, in time of need.* Luke 11. 9. 10, 11, 12, 13. Matth. 21. Heb. 4. 16.

4 The Apoſtle tells us, *that God is the Father of mercies, and the Lord of all comforts, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we our ſelvs are comforted of God, &c.* If all our comfort then be from God, had we not better make our addreſs to him, that we know is the fountain of all Grace, than to the Saints, who can have nothing but what they derive from him. 2 Cor. 1. 3.

5. The ſame Apoſtle tells *Tymothy* plainly that there is but one Mediatour between God and men, and that is Chriſt Jeſus; what an offence

then must it needs be to God, to make more Mediators, that is, the Saints? Then we finde frequently in Scripture that he alone maketh intercession for us, as in *Isaiah* that he makes intercession for transgressors: and Saint *Paul* tells us, that he ever liveth to make intercession for us. And again, who always maketh intercession for us, why should we date to make more intercessors, that is, the Saints.

1 Tim. 2. 5.
Isai. 53. 12.
Rom. 8. 26. 34.
Heb. 7. 25.

6. In fine to summe up all in short, your Doctrine of invocacion of the Saints, is highly injurious to God, who is a jealous God, and will onely be worship'd. It is injurious to Jesus Christ, who is the onely Mediatour between God and man. Thirdly it is injurious to our selves, for it is an argument of a diffidence and distrust in God, when we fly to the Saints for succour: and then lastly it is an impertinent and unprofitable piece of devotion, because the Saints in heaven neither do nor can hear our prayers, nor know our wants or what is done here amongst us as *Job* tells us, his sons came to honor, and he knoweth it not, *Ecclesiastes* assures us that the living know that they shall dye, but the dead know not any thing: and the Prophet *Isaiah* yet more plainly, doubtlesse thou art our Father, though *Abraham* be ignorant of us, and *Israel* do not acknowledge us, &c. Thus it is plain that the Saints in heaven are incapable to know our wants, or hear our prayers, much less to help us.

Job. 21. 21
Eccles. 9. 5.
Isai. 63. 16.

That

That your Doctrine of Veneration of Images is an abominable, Idolatrous Doctrine, and prejudicial to divine Worship, I prove Thus.

First, out of the plain words of the Commandement. *Thou shalt not make unto thee any graven Image, or any likeness of any thing that is in heaven above, or that is in the earth beneath; or that is in the water under the earth, thou shalt not bow down thy self to them, nor serve them, &c.* The same thing is repeated at the latter end of *Exodus*, and in severall places of *Deuteronomy*, and in many other places of the Old Testament. Exod. 20. 4, 5. Deut. 4. 5. & 27.

2. Again we find how good *Hezekiah, removed the high places, and brake the Images, and brake in pieces the brazen Serpent that Moses had made &c.* Yet your Religion strives to restore to Christians that kind of worship. 2 King. 18. 4.

3 How well our Saviour is pleased with that kinde of Worship, you may see in Saint *John's* Gospell, where our Saviour says, *ye worship, ye know not what, &c. But the hour cometh, and now is, when the true Worshippers shall worship the Father in Spirit and in Truth, for the Father seekes such to worship him. God is a Spirit, and they that worship him, must worship him in Spirit and in Truth* Now I would feign know what a Spirit hath to do with Images? or how can the worship of Images, be thought a spiritual worship. Joh. 22, 23 24.

4 Over and above the danger of Idolatry, and many unclean thoughts, that may be occasioned by Images, I shall onely add this one Argument, against so foul a thing, and that is this, either Images are commanded, or commended for good meanes of divine worship, or they are not, if they be, then shew it by Scripture, if they be not, then it must follow, that it is a piece of will-worship, and that all Images, are meer fond and vain things.

That your Doctrines of Indulgences, Purgatory, and Prayer for the dead, are derogatory to Gods glory, and abusive to the world, I prove by Scripture thus.

And First, as to your business of Indulgencies, I shall give but one blow, and that I presume will be a mortall one, out of Saint *Paul* to the *Romanes* where he saith, *for I reckon. that the sufferrings of this present time, are not worthy to be compared with the Glory which shall be revealed in me.* If then the merits of the Saints upon earth, are more then enough rewarded, by the glory wch the Lord is pleased to confer upon them in heaven, how can there be a superabundance of their merits, pick'd up by your Church, and laid up in a storehouse, or treasury, for the Pope to take out at his pleasure and apply to the use and advantage of other men? which is as I am inform'd the prophane and sottish opinion of your Church.

Rom. 8. 18.

Then

Then as to your Doctrine of Purgatory, I shall disprove it thus.

The Prophet *Daniell* mentions but two ways for soules to go: The one *to everlasting life*, the other *to everlasting contempt*. Our Saviour does mention no more, *And these shall go away into everlasting punishmeut, but the Righteous into life eternall*, so St. *Matthew*; And again in St. *Johns* Gospell, *They that have done good unto the Resurrection of life, and they that have done evill, unto the Resurrection of damnation.* How dare any man invent a third place upon his own head, when God himself ha's appointed but two. Dan. 11. 2. Matth. 25. 46. John 5. 29.

Again, the Scriptures plainly tells us, that those which are to be saved, go immediately to Heaven, without any stop or stay by the way, therefore your Purgatory must needs be very much out of the way. As first we find in Saint *Lukes* gospell, our Saviours own words to the Thief upon the Cross. *And Iesus said unto him Verily I say unto thee, to day shalt thou be with me in Paradise*: that is understood, immediately after his death, without any delay in Purgatory, or else where. Then again St. *Paul* tells the *Philipians*, that he had a desire to depart, and to be with Christ: therefore after departure, the saved soul goes immediately to Christ, without any rubbs, stops or stays by the way: what then is become of yonr pitifull purgatory? So I presume I need not trouble your Ladyship with any more arguments, to convince so foul an errour. I shall only Luk. 23. 43 Phil. 1. 23.

produce

produce one or two more againſt your prayer for the dead, which is a conſequent of your Purgatory, and ſo conclude this Paper.

That your Doctrine of Prayer for the dead, is an impertinent piece of devotion, and contrary to Scripture, I prove thus.

1. It were enough for the ſatisfaction of any reſonable perſon in this point, to have diſproved purgatory, as I have done already, for if there be no Purgatory there can be no prayer for the dead uſefull at all, but I will proceed more particularly to prove againſt prayer for the dead thus, The Prophet *Jeremy* not only forbids to pray, but to weep for the dead, ſaying *Weep ye not for the*
Jer. 22. 10. *dead, neither bemoan him, but weep for him that goeth aſtray, &c.* If the dead be not in a condition to be wept for, they are much leſſe in a condition to be pray'd for; and by conſequence again, there can be no Purgatory.

Luk. 7. 13. 2. Our Saviour again in like manner forbids the Widdow to weep for her Son that was dead; ſo ſtill it follows, if there ought to be no weeping, then no Purgatory, and if no Purgatory then no prayer for the dead.

3*ly*. and Laſtly, for the Explication of all that
1 Theſ. 14. ha's been ſaid, and the conviction of all gainſay-
13, 14, 15. ers, Obſerve what St. *Paul* ſays to the *Theſſalo-*
16, 17, 18 *nians*. *But I would not have you be ignorant brethren, concerning them which are aſleep, that ye ſorrow not even as others which have no hope, for if we believ, &c.* So to the end of the Chapter comforts them, with an aſſurance of reſurrection to

life

life eternall, without any the least mention of Purgatory, or prayers for the dead.

This Paper my Lady had ne sooner perus'd, but she disposed her self immediately to her pen, and writ as followeth.

To what you are pleased to alledge against our Doctrine, for the invocation of the Saints in Heaven, I answer thus.

To your first, second, third, and fourth I shall answer togerher, and with good reason, for there runs the same fallacy along with them all; and I do wonder you should be so deluded by the Sophismes of your Doctors; for those very Arguments that they have furnished you withall against us in this point, do as well take away the Intercession of Christ himself, and the prayers of the Saints living upon earth, as the intercession of the Saints in heaven. For if this be a good consequence, God is only to be worshipt; therefore it is not lawfull to invoke the Saints in heaven, then this must be a good consequence too, God is only to be worshipped; therefore it is not lawfull to invoke or desire the Saints on earth to pray for us: For this word only excludes as well one as the other; and must of necessity, as well condemn the invocation of the Saints Militant, which all of you use, and the Apostle himself did too, as the invocation of the Saints Triumphant. Besides we do acknowledge it to be our duty to pray and ask of God, and to pray and ask in *Jesus* his name, and to pray and to ask with confidence, as the Apostle would have us, but nothing of all this can make an exclusion of the Saints. For by the Saints, as our fellow mem-

Members, we pray in the name of Jesus our head; wherfore our Church always doth conclude its Collects of the Saints, *with through Jesus Christ our Lord*; and you are to understand, that though God be most good, most gracious, and merciful, yet he is a God of order, and disposeth of all things so sweetly, that all Inferiours may lead us to Superiours, aud so in this particular case, our Church is likewise well pleased, that we should come boldly to the Throne of Grace, to the fountain of Grace, Father of Mercy, and God of all comforts; but this she tels us, that we may more commodiously do it by the Saints, then only by our selves, who are most miserable sinners, and so must of necessity be abhorred by him: And the Scripture tels us, that our *God is a consuming fire*; and we may justly fear left we perish before his face, as wax melteth before the face of the fire, and for this we beg the mediation and intercession of the blessed Saints in heaven.

Deut. 4. Heb. 12. 29.

To the fifth.

To what you urge out of the Apostle to *Timothy*, that there is but one Mediator I do acknowledge, that there is but one Mediator of Redemption, that is *Jesus Christ*, because he alone redeemed Mankinde; nor is there any other name under heaven, by which we can be saved, but that hinders not but that there may be more Mediators of intercession; so then there is but one Mediator by Redemption, as but one Saviour; for he is the only good Shepherd, who gave his life for his flock; but there are more Mediators by intercession

tercession, as the Scripture names more Saviours, Mediators, and Redeemers too. *Moses* says of himself, that he was set apart or chosen for a Mediator between God and the children of Israel. Again, he raised up a Redeemer, Deliverer, or Saviour to them, one *Othoniel*; and *Nehemiah* tels us how God did raise unto the children of Israel Saviours, and *Pharoah* calls *Joseph* a Saviour. Deut. 3. Judg. 3. 9. Nehem. 9. Gen. 4. 1

To the sixth.

I say, that as to the injury which you pretend, done to God, by the invoking of his Saints, I have sufficiently answered already, in my return to your first Arguments; for the injury which you alledge done to Christ, I answer in like manner, if this be a good consequence, Christ is our only Mediatour; therefore we do an injury to him, to invoke the Saints in heaven, then this must be likewise a good Argument, therefore it is injurious to Christ, to invoke the Saints upon earth, and that you all are guilty of, praying one another to pray for you, and doubtless you do not do amiss in it. Again, if we shew our diffidence, and distrust in Christs Mediation, by invoking the Saints in heaven, then it will follow likewise that you diffide in Christs mediation, by invoking one another, or any Saints upon earth.

As for your supposition (which indeed is the strength of your Argument) that the Saints in heaven do not hear our prayers, nor know what is done amongst us, and therefore must be much less able to help us, and as to the places of Scripture, which you pretend to bring to that purpose

pose, I answer, that they all signifie nothing; for here we speak not of those, who in the time of the Old Testament, were either in Hell, or in the *Limbus* that was appointed for them; but of the Saints, that since the time of the New Testament are in heaven; we may safely grant that all those were ignorant of what was done here, bua that proves nothing as to these last beattifi'd souls in heaven. And yet I know, you'l be importunate to know how the Saints should be capable to hear our prayers, and understand our inward affections and desires. I would ask you again, how the Saints in this life, can know the secrets of other mens counsels, and con-

1 Sam. 19. trivances. *Samuel* knew all things which were in the heart of *Saul*, and told him all that was

2 Kings 5. 26. in his heart. Did not *Elisha* know all things

2 Kin. 6. 33 that were done by his servant that was at a great distance from him, and so the same Prophet knew all the secret Counsels of the King of *Syria*.

Dan. 2. 26. Did not *Daniel* know the dream of *Nebuchadnezzar*, and the interpretation of it, before he sent to him, and did not the Apostle Saint *Peter* know the hidden fraud, and close collusions of *Ananias* and *Saphira*? And to conclude, I would fain know, what things were they which were hidden from the Prophets, though never so close from the eyes of men? And can these things be done on earth, and not possibly be done in heaven?

Now

Now that this veneration, or invocation of Saints is expreſly commanded in Scripture I cannot ſay, nor ſee any reaſon that it ſhould be; firſt it could not be well in the old Teſtament, where the people were ſo prone to idolatry, and the Patriarchs beſides were but in a Limbus, repoſed till our Saviours triumphant entry into heaven, ſo they could not be beatified or made capable of hearing of prayers of men: and therefore it was ſaid, *Abraham* knows us not, and *Iſrael* does not acknowledge us. Again under the Goſpel it was not abſolutely commanded, leaſt the Gentiles that were newly turned from Paganiſme, ſhould believe that they were brought again to the worſhip of earthly gods; for that was their uſe, to worſhip their deified perſons, not as Patrons but as very Gods indeed; as at *Lyraonia*, they would have ſacrificed to *Paul* and *Barnabas*. Beſides if the Apoſtles and Evangeliſt, had taught expreſly that the Saints are to be prayed to, it might have been thought as a piece of arrogance in them, as if they had been after death, ambitious of that honour to be done to them. The holy Spirit therefore would not by expreſs Scripture, teach this doctrine of veneration and invocation of Saints, but the Church being once eſtabliſht, quickly found by the Miracles and ſuccours, that thoſe Saints performed to men, that they were to be worſhipt, and invoked with prayers, that they would pleaſe to pray for us: and this is a worſhip far different from that, which we pay *Eſay* 63.

to God, therefore no way prejudicial to the divine Majesty, no; though expres Scripture, as I said, we have none for this, yet very much inclining to, and favouring of our purpose.

That the saints, the freinds of God, are to be implored that they will please to intercede for us, I prove by expres Scripture thus.

Our Saviour in S. *Johns* Gospell saies thus, *John* 12. 26. *if any man serve me, him will my Father honor*, if therefore God does honor his saints, why should not we mortalls give honour to them? *Mat.* 25. 40. Our Saviour saies again in *S. Mathews* Gospell *verily I say unto you insomuch as ye have done it unto one of the least of these my bretheren ye have done it unto me*; the honour therefore that is given to the saints of God, he takes as done unto himself.

We finde in *Job* how *Eliphaz* saies to him, *Job* 5. 1. *Call now if there be any that will answer thee, and to which of the saints wilt thou turn?* which words though *Eliphaz* spoke, yet *Job* reprehends them not, but takes it as wholsome councell from his freind.

Job 42. 1, 9, 10. Again in another place, the Lord himself saies, *go to my servant Job, and my servant Job shall pray for you, for him will I accept, least I deal with you after your folly &c.* so they did as the Lord commanded them, the Lord also accepted *Job*, and the Lord turned the captivity of *Job*, when he prayed for his freinds &c.

Then

Then we finde how *Abſalon* after he was reconciled to his father, ſtaid two years in *Jeruſalem*, before he ſaw his fathers face, ſo a ſinner though reconſiled to God, will not dare preſently to thruſt himſelf before his divine Majeſty, that he has offended, but by mediators and interceſſors. 2 *Sam.* 14. 28.

The wiſeſt of Kings *Solomon*, *roſe up to meet his mother, and bowed himſelf unto her, and cauſed a throne to be ſet, for his mother, and ſhe ſate on his right hand*, and ſhall not Jeſus Chriſt, a greater and a wiſer than *Solomon*, honour his mother in the like kinde? 1 *Kings* 2. 19.

It is moſt manyfeſt that the Angells are aſſiſting to us, and pray for us, then why ſhould not we pray to them, and there is the ſame reaſon for the ſaints, as for the Angells; who are their equalls in heaven as we finde in the holy Goſpells, how freequently in the Pſalmes does the Royal prophet ſpeak of Gods ſending his Angells to ſnatch us out of dangers, to gard us, and to keep us in all our ways &c. Then we finde in the Prophet *Zachcariah*, how the Angel of the Lord interceded for the people in theſe words, *O Lord of Hoſte, how long wilt thou not have mercy on Jeruſalem, and on the Cities of Judah, againſt which thon haſt had indignation theſe threeſcore and ten years*, and the Lord anſwered the Angell with good words, and comfortable words. Then S. *Paul* calls the Angels minniſtring ſpirits, and we finde how freequently they have delivered Gods ſervants, as S. *Peter out of priſon &c.* now I ſay if it be in the *Mat.* 2. 8. *Mark* 12 *Pſalm* 33 *Pſalm* 90. *Zach.* 1. 12. 13. *Heb.* 1. 7 *Acts* 12. 12. 7, 8.

power of the Angells in heaven to help us by their prayers, the same reason will hold for the saints, who are as the Evangelists aforesaid tell us their equalls, both in their favour, and power with God. And that they do too, is as manifest, for the Lord has sometimes sought for a saint, to stand in the gap, as he saies himself in *Ezeckiel*, *and I sought for a man amongst them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it, but I found none, therefore have I powred out mine indignation upon them, I have consumed them with the fire of my wrath &c.* therefore did the Lord do it for want of an acceptable intercessor.

Ezek. 22. 30. 31.

But it is most cleer in the Apocalyps, *how the four beasts and four and twenty elders are continually falling down before the Lamb and interceding for the faithfull on earth, with their Violls full of precious oyntments, which are the prayers of the saints. And then again it is expressly said, that another Angell came and stood at the Altar, haveing a golden censer, and there was given unto him much incense that he should offer it with the prayers of all saints, upon the golden Alter, which was before the Throne, and the smoke of the incense, which came with the prayers of the saints ascended up before God, out of the Angels hand &c.*

Revel. 4. & 5.

Revel. 8. 3. 4.

If yet there be any doubt remaining, me thinks meer reason raised from a most undoubted Scripture, should cleer this point, as first we finde, and I thinke no body questions it, that Jesus Christ, as he is man does continually

tinually interde for all mankinde, eſpecially his faithfull ones, if any man does doubt, let him look into S. *Paul*, to the *Romans*, and *Hebrews*, where it is poſitively ſaid in divers places, *that Jeſus Chriſt does conſtantly interecde for us*. And S. *John* tells us, *if any man have ſinned, we have an Advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins, nor for our ſins onely but for the ſins of the whole world*. If therefore Chriſt our head according to his humanity pray for us, why ſhould not his members, the ſaints that rain with him, and are conformable to him, intercede likewiſe in their proportion, for their fellow members uppon earth, for we are all members of the ſame myſticall body.

Rom. 8. *Heb.* 7. 1 *John* 2.

Again the liveing pray for one another and frequently obtain? as *Moſes* pray'd and obtained for the people, the woman of *Canan* for her daughter, the *Centurion* for his ſervant, *Paul* for thoſe that ſailed with him. Nay S. *Paul* deſired the *Coloſſians to be inſtant in prayer, and particularly for himſelf and ſo to* the *Theſſalonians*, he ſays, *finally bretheren pray for us, that the word of the Lord may have free courſe &c.* If therefore the living may pray for one another why may not the glorifyed ſaints in heaven do the ſame for us, who are more perfect in charity, more powerfull with God, and more pure in underſtanding? for if they may not pray for us, as the living do, it would appear unworthy of Chriſts grace and favour to them, which we cannot apprehend; or it muſt

Exod. 17 & 31. *Mat.* 15. *Luke* 7. *Acts* 17. *Colloſ.* 4. 2. 2 *Theſ.* 3. 1.

be because it is a purpose of the excellency, that it is fiting onely for Christ himself to do it, and no person else, and then it will not be lawfull for us mortals to pray for one another. But that we know the contrary by what has been before set down, and as S. *Paul* does earnestly beseech the *Romans*, *for the Lord Jesus Christ sake, and for the love of the Spirit, that they pray to God for him*, So I do humbly beseech, the blessed mother of God, and all the saints of heaven, to pray for me, and all the world besides. And so as *S. James* adviseth us, *let us pray ons for another, that we may be saved.* I pray you heer take notice, that I have made use of no Scripture out of *Baruch* the *Machabees*, or any parts of Scripture, which you question for Apocrypha, though by all the Canons of the Church they are received, so I proceed.

Rom. 15. 30. 31. *James* 5. 16.

To what you alledge against our use of images, which you call an abominable and idolatorrious doctrine, I answer thus.

To the first.

I say that God Allmighty in that commandment, has sufficently explained his own minde, both in the precedent, and subsequent words, for as he did forbid the worship of strange Gods, so he forbide the Images of them to be erected

erected. But we worship not the saints for Gods, therefore we are not at all prohibited by that commandment, to set up their Images. For in the first place he saies, *thou shalt have no strange Gods before me*, then follows; *thou shalt not make to thee any graven Image &c.* then last of all, *thou shalt not bow down to them, nor worship them.* see then the whole drift of that commandment is evident, that Images should not be made to that end, and purpose, and so we concur with you. For, if to make and erect Images were absolutly, and in it self unlawfull, then it would follow that *Moses* himself had sinnd, immediately after the giving of that commandment nay that God Almighty had shewed the first way to breake his own commandment, for God commanded *Moses* thus, *And thou shalt make two Cherubims of Gold, of beaten work shalt thou make them, in the two ends of the mercy seat*, It would likewise follow, that *Solomon* had sinnd in his Architecture of the Temple, when he made twelve litle Lions and set them over the Throne. And when he made Oxen, Lions, and Cherubims or brasen bases. Thus we see the end to which those Images are made, and erected, does alltogether alter the case.

Exod. 25. 18.

1 *King.* 7

To the Second.

I grant that *Hezekiah* broke the brasen serpents Image, therefore must the *Image* of Christ and his saints be broken, *I* deny it.

First because the Image of the brazen serpent
2 *Kings* 18. was made by *Moses*, that they which were bitten by the firey serpents should look upon it, and be healed; so long as that end lasted, the Image lasted, but that ceasing, it was fit for nothing else, but to be broken. Then the brazen serpent began to be an occasion of idolatry, and they burnt incense to it, so then it ought to be broken, but the Image of Christ and his saint: cannot be occasions of that amongst Christians, for we retain, the use of Images, only as they are the representations of him from whom we have received so great benefits, and of those his blessed servants, who are to be our examples

To the Third.

I grant to you that God is, and ought to be worshipt in Spirit and in truth, which that we may do the better, we make use of images, for they put us in mind of our duties, and call us to a remembrance of those benefits we have received, which cannot but inspire a devotion into a heart of stone. And why I would fain know, or wherein a spiritual worship should be at all hindred by the sight of an image, more then the opperation of Sacraments, be taken off, by the sensible signes whereunder they lye, and as under those visible signs, we receive an invisible grace, so are we led by the visible images of Christ and his Saints, to the true and

spiritual

ſpiritual worſhip of thoſe things inviſible, of which they are but the repreſentations.

To the fourth.

I ſay, there can be no danger at all of Idolatry amongſt Chriſtians, for there is none ſo ſimple but knows, that the veneration that is uſed, referres not at all to the image of wood, Stone or Braſs, but to the prototype, or perſon repreſented, and that is enough to rectifie their intentions; then for the danger of unclean thoughts, there is care ſufficiently taken by the Church, to inhibite Painters and Carvers, all manner of lacivionſneſs, or probable diſpoſitions towards it. Then as to your argument that you think is ſo ſtrange, and in your opinion caries hoſns with it, you will finde upon better examination, that they are but a pair of ears. You ſay either images are commanded, or they are not, if they be, then we are to ſhew it in Scripture, if they be not, then you ſay, it muſt follow, that it muſt be a will worſhip, or Idolatry. I anſwer, ſome things are commanded in Scripture, and yet not to be obſerved, as the obſervation of the Sabbath day holy, or ſanctifying it, as the Scripture ſpeaks, as alſo the forbearing of things ſtrangled, and of blood &c. It is enough to ſatisfie any reaſonable Chriſtian, that the Church hath appointed images to be ſet up, for the uſe of Chriſtians, as I ſay, for profitable, and almoſt neceſſary expedients to their devotion.

So

So I return your horn'd argument upon your ſelf, thus, either to ſanctifie, or celebrate the Lords day, that is the firſt day of the week, is commanded, or it is not, if it be, let Scripture be ſhew'd for it; if it be not, then it is will worſhip, a fond, and a vain thing to do it, and that I am ſure, none of your Church, will ever yeeld to.

That the uſe of Images is lawfull, and profitable in the Church of God, I prove by Scripture thus.

I muſt confeſs we have nothing expreſs in the the new Teſtament for it, and the reaſon I conceive was the fierceneſs of the primitive perſecution, which would hardly permit the perſons of Chriſtians to meet, much leſs to adorn their meeting places, with images or any thing elſe. And yet we have it by univerſal Tradition, that the uſe of images is Apoſtolicall, and that we have our authority for the uſe of them, from the Apoſtles themſelves. Then we have in our Eccleſiaſtical hiſtories, as how our Saviour ſent his picture to *Abagarus* King of the *Edeſſens*, which is yet as (I am informed) preſerved and to be ſeen at *Genoa*. Then we have again in the ſame ſtory, that our Saviour himſelf impreſt the picture of his countenance upon a piece of linen cloth, which he gave to *Veronica*, by the virtue of which picture, the Emperour *Tiberius* was recovered from

from a dangerous diſeaſe, and for that reaſon *Ceſar* would have decreed to Chriſt divine honours. Then again we have in hiſtory, and clear Tradition that S. *Luke* the Evangeliſt did draw the picture of the bleſſed virgin, which was for many ages preſerved in great veneration: and to ſay that there were no Painters, Carvers or Engravers in that age, is moſt extreamly falſe, for we finde our Saviour asking in the Goſpel, *whoſe image and ſuperſcription is this?* But all this I muſt paſs by, becauſe we have reſolved to inſiſt onely upon Scripture, and in the old Teſtament we finde enough. *Mark* 22

Firſt we finde in *Exodus*, as a foreſaid, *and thou ſhalt make two Cherubims of gold, of beaten work ſhalt thou make them, in the two ends of the mercy-ſeat.* Then we finde the Lord ſaying to *Moſes, make thee a fiery Serpent, and ſet it upon a Pole, and it ſhall come to paſs that every one that is bitten, when he looketh upon it, he ſhall live, and Moſes did ſo, and it was a certain cure to them.* Now this Brazen Serpent, was the figure or Type of Chriſt, hanging upon the Croſs, for as they that were bitten by the fiery Serpents, were cured by looking upon the Brazen Serpent, ſo all they that are bitten by the devil, are cured by a faithful looking upon Jeſus Chriſt Crucified, as we finde in the Goſpel of *S. John*, from whence I think I may conclude. The figure muſt of neceſſity be of leſs value than the thing that is figured. as *Moſes* who was likewiſe the figure of Chriſt, was of much leſs value then Chriſt himſelf, the Paſchal Lamb *Exod.* 25. 18. *Numb.* 21. 8.

leſs to be eſteemed then our Euchariſt, and circumciſion than Baptiſm. If then the image of the Brazen *Serpent* was honour'd, as we know it was, how much more ought the image of Chriſt be honoured? nay it is plain that the *Serpent* had not been honoured at all, but as it was the figure or ſhadow of the image of Chriſt upon the Croſs, nor had it cured thoſe that were bitten by the fiery *Serpents*, but by the virtue of Chriſt, who cures ſtill all that are bitten by the devil. As to the breaking of it by *Hezekiah*, I have hinted already, that the end for which it was made ceaſed, it was of no uſe longer then the children of *Iſrael* were in the wildernes, for there was no more danger of Serpents in the land of promiſe. But the image of Chriſt Crucified is made to this end, to repreſent to us our bleeding Saviour, and to call to minde thoſe benefits that we receive by that his bitter death and paſſion, now this end, muſt laſt till the end of the world, therefore his image is ſtill to be retained, and kept with
2 *King.*8 honour for ever. Beſides the brazen *Serpent*, after the end of its making ceaſed, began to be as a foreſaid an occaſion of Idolatry, which the image of Chriſt cannot be amongſt us Chriſtians, for we know it is ſet up to no other intent or purpoſe, then to repreſent our Saviour, and his benefits to us.

*Levi.*26. 1. Again, we finde in *Leviticus* forbidden to make idols, or graven images, nor to rear up
*Joſh.*24. 26. a ſtanding image, nor to ſet up any graven ſtone in the land, and yet we finde that *Joſhua*, took

took a great ſtone, and ſet it up there under an oak that was by the *Sanctuary* of the *Lord*: and ſo the Altar that was built by the children of *Reuben*, and *Gad*, and the half tribe of *Manaſſeh*, was permitted to them, though contrary to their Law, ſo ſoon as they had ſatisfied their brethren, that there was no intention of Idolatry, in their ſo doing, and in the like maner did *Samuel*, which I have before inſiſted upon. *Ioſh.* 22.

Again, if to ſet up Images in the houſe of God, had been abſolutly Idolatry, would *Solomon* have done it? Nay it was done by Gods own order; ſo many *Lions*, *Oxen*, and *Cherubims*; and all carrying a divine morall, or ſignification with them, had never ſure been ſet up in that glorious Temple, the beloved houſe of God, if they had not been as well uſefull, as lawfull, and ſpecious. And ſo let the uſe remain in the name of God, and the abuſe be taken away. 1 *Kings* 7

In the laſt place *I* beſeech you tell me now, if that *Scripture*, and the whole Church were ſilent in this caſe; by what reaſon you proceed when you endeavour with ſo much charge and artifice, to paint, adorne, and preſerve the ſtatues and Pictures of Princes, and great perſons, the pictures of Parents, Children, husbands, and wives, you will not deny but this you do, and you think well done too. What madneſs therefore muſt it needs appear to be in you, to contemn the picture of Chriſt, Spit upon his Images, or throw durt in the faces

faces of them, beat e'm down, aboliſh, or exterminate them would not any indifferent perſon ſay, that ſees thoſe actions, that you have a greater kindneſs for a parent, kinſman, child, or freind, then you have for your Crucified God, I muſt tell you, that a good honeſt *Pagan* would bluſh and be troubled at it, a good *Jew* would no doubt be pleaſed at the action, yet angry with all thoſe that did it; and none but the Devil could rejoyce, and make ſport with it. I am ſure, I pitty it, as the action of poor blind men, that are led by thoſe that are willfully blind that is blinder than themſelves.

To what you are pleaſed to alledge againſt our doctrines of Indulgencies, Purgatory and prayer for the dead, I anſwer thus.

To *the firſt.*

Now firſt as to the matter of Indulgencies you ſay you have but one blow to give me, but that muſt be a mortall one, and that muſt be out of *S. Paul* to the *Romans*; well I ſhall freely and humbly grant all that the holy Apoſtle ſaies, *that nothing that we ſuffer, heer can be compared to the glory that we are to receive, by his favour heerafter.* But you muſt underſtand, that as the works of Jeſus Chriſt upon earth, ſo are thoſe of his ſaints heer, as well ſatisfactory, as meritorious. For he merited both for himſelf &

us

us. For himself he merited, because by the humility of his passion, he merited the glory of his Resurrection, for so S. *Paul* tells us, that being found in fashion as a man, *he humbled himself and became obedient unto death; even the death of the Cross, wherefore God hath highly exalted him, and given him a name, which is above every name &c.* Then he merited for us, as S. *Paul* declares to the *Romans, for if by one mans offence death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by Jesus Christ therefore as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men to justification of life for as by one mans, disobedience many were made sinners so by the obedience of one, shall many be made righteous &c.* For all this his works were meritorious. Now they were satisfactory, not for his own sins, because he had non as S. Peter tells us, *Who did no sin, neither was guil found in his mouth*, but for our sins, as is apparent out of scripture, *he was wounded for our transgression and bruised for our iniquities, the chastisment of our peace was upon him, and with his stripes we are healed, All we like sheep have gone astray, we have turned every one to his own way. and the Lord hath laid on him the iniqnity of us all &c.* therefore S. *Paul* tells us, *that he hath given himself for us an offering, and a sacrifice to God for a sweet smelling savour.* and S. Peter saies *that his own self bare our sins in his own body on the Tree, that we being dead to sin, should live unto righteousness, by whose stripes*

Phil. 2. 9, 10.
Rom. 5. 17, 18, 19.
1 Pet. 2. 22.
Esay 5. 4. 5, 6.
Ephes. 5. 2.
1 Pet. 2. 24.

1 *John* 2. *ſtripes we are healed*, and S. *John* aſſures us, *that he is the propitiation for our ſins, and not for ours onely, but alſo for the ſins of the whole world.* juſt ſo we are to conceive of the works and ſufferings of the ſaints, which as they are meritorious, are more then enough, and infinitly beyond their merit remunerated, as the Apoſtle whom you ſo urge, does diliver to us. But as they are ſatisfactory for puniſhment, we do finde that there are many ſaints, who have ſatisfyed and ſuffered more than they ought to have done for their own ſins; as is plain in holy *Job*, in whoſe book and divers others of holy writ, it is ſaid, *that he ſuffered much more than he deſerved*, and S. *Paul* ſpeakes it moſt plainly of himſelf, thus, *who now rejoyce in my ſufferings for you, and fill up that which is behind of the afflictions of Chriſt in my fleſh, for his bodies ſake which is the Church.* Can any thing be more plain than this for the doctrine of Indulgence, that the reſidue of his ſatisfaction and ſuffering, ſhould be added to the ſufferings of Chriſt, and applyed to the body of Chriſt, that is his Church, out of the treaſury of Indulgencies? And ſure this ſatisfaction of the ſaints, does turn to their greateſt glory. As for example, if the ſatisfaction and ſuffering of *Laurence*, does pay the puniſhment due to *John*, being a penitent, will not *Laurence* have a kinde of additionall joy in heaven, for that, his ſatisfaction has paid for his brother *John*, and ſo the works of the ſaints, as they are ſatisfactory and penall, are perfectly remunerated

Job 6.2. 3.

Coloſ. 1. 24.

rated to the Saints, in that others enjoy the benefit of them, being aplyed by the Churches indulgencies. And this you may pleaſe to accept, not onely for a ſufficient anſwer, but alſo a reply, as to this particular.

To what you are pleaſed to alledge againſt our doctrine of Purgatory I anſwer thus.

To the firſt.

I grant that which thoſe texts you urge requir which is that after the day of judgement there ſhall be but too places, for thoſe which are grown in years, and that is all which can be enforced out of thoſe Texts. But as yet there are, as alſo ther were in the old Teſtament, more places, or receptacles for ſouls. And truly granting that there were but too; I would fain have you, or any man to tell me; where the ſouls of thoſe were who died, and were afterwards raiſed again to life? I would fain know I ſay, how the ſon of the widow of *Sarepta*, was raiſed by *Elias*, how the *Shunamites* ſon was raiſed by *Eliſha*, how the Son of the widdow in *Naim*, and the daughter of *Jarus*, the Ruler of the ſynagoge, and *Lazarus*, in Bethany were raiſed by Jeſus Chriſt; how *Tabitha* was raiſed by *S. Peter*, and *Eutycus* by S. *Paul*? I would fain know, I ſay where the ſouls of theſe perſons were between the time of their

death, and there raising to life? They could not be in Hell, for from thence there is no redemption. Nor in heaven, for then it had been so far from being a benefit, as it would have proved a loss, if from the joys beatitudes there, they should return to miserable mortal life. It must then follow of necessity, that they were in some third place, distinct from heaven, and from Hell, so call it what you will, your argument is answered.

To *the second*.

I answer and grant, what you collect out of those Scriptures which you quote, that the righteous after this life ended, are presently admitted into heavenly glory, but I must tell you, not all the righteous neither, who leave nothing to be purged out of them, after this life, they questionless are admitted presently into heaven. But they that have any thing to be expiated, left in them, shall be admitted in Gods good time, but so as by fire; as the Apostle tells us. Nor are your testimonies out of Scripture any thing importing to the contrary. *For that, to day shalt, thou be with me in Paradice*, was a singular thing, and particular priviledge indulged to the good Theife, to whom Christ did most liberally forgive all his sins without any further obligation of temporall punishment after death, but

this

this is not granted to all no more than the priviledge of one, is to be drawn into a president for another. Then out of that Text, *I desire to be dissolved and to be with Christ*, nothing else can be collected, then that the Apostle had a great desire to live with Christ, which desire, you and I may likewise have, especially, if we can truly say, with the same Apostle, *I do chastise my body, and bring it into subjection.* Such a mortification as that on earth, may give us indeed a present life in heaven; which God of his mercy grant us both, and all the world besides, if so be it may consist with his blessed will.

To what you say against our doctrine of praying for the dead which is a consequence of Purgatory I answer thus.

To the first:

To what you alledge out of the Prophet *Jeremy*, I answer that the Prophet *Jeremy* does not speake it absolutly of all the dead, but of one onely, that was the King *Joachas*, who died in captivity in *Egypt*, so saith the Prophet. *Weep not for the dead, neither bemoane him, but weep for your following Kings, undeer whom you are to suffer greater Tribulation.*

To the Second.

I grant that Christ did forbid the widdow to weep for her *Son*, but it was, because he was immediately to raise him from the dead, so she was not to weep for him as dead, but to be comforted, for the miraculous life which he was to receive. I must profess that I see not a word against Purgatory, or prayer for the dead in all this.

To the Third and Last.

I say that which you bring so confidently out of *S. Paul*, as a most invinsible and unanswerable argument, give me leave to tell you comes off but very lamely for you, for the words of the Text, do sufficiently cleer themselves, *that ye sorrow not, for those that sleep, as others which have no hope*; so we agree, that to weep for the dead out of any dispaire of a future resurrection, is so far from being the practice of our Church that we hold it to be a sin, or to weep for a dead friend out of diffidence that we shall never see him again, or a fear that we have for ever lost him, is very injurious to God and Christianity; but when we weep & ad prayers to our tears in the behalf of our dead friends, we are so far from weeping, as those without hope, that we testify our Christian Confidence, and assurance in the Security of his condition, for being in Purgatory he is sure of salvation, though he may stay some time

time for it, to pay the temporall punishment there due for his sins heer.

That there is a third place, which we call Purgatory, and that the prayers of the faithfull upon earth, are very helpfull to them, I prove thus.

First we finde it delivered at large by S. *Paul* in these words. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every mans work shall be made manifest, for the day shall declare it, because it shall be revealed by fire, and the fire shall try every mans work of which sort it is, if any mans work shall be burnt, he shall suffer loss, but he himself shall be saved, yet so as by fire. Here it is most plain, that though a man do works to be burnt, as shall appear in the day of every mans particular judgement, that is his death, yet he shall be saved by fire, that cannot be meant of infernal fire, for from thence there is no redemption, it must be then understood of Purgatory. alas poor fools

1 *Cor.* 3. 12, 13, 14, 15.

every doctrine shall be made manifest and reveiled by fire That is the spirit of truth that tryes doctrine as fire tryes Mettalls And if doctrine be erroneous yet the man shall be saved if his intention was good

Our Saviour in the Gospels implys Purgatory plainly, though under a Parable, in these words. *Agree with thine adversary quickly whilest thou art in the way with him, least at any time the adversary deliver thee to the Judge, and the Judge deliver thee to the officer, and thou be cast into Prison, verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing*

Matth. 5. 25. 26. *Luke* 12. 38.

make thy peace with God in this life least thou be cast into hell to there eternally remayne. Because thou canst never make satisfaction

This prison our Saviour speaks of has been always received by the Church for Purgatory.

Mat. 12. 32. Again our Saviour says in S. *Matthews* Gospel that whosoever speaketh against the holy Ghost, *it shall not be forgiven him, neither in this world, nor in the world to come.* By which it is manifest that some sins are to be purged, and forgiven in the next world.

Phil. 2. 10. S. *Paul*, is likewise very plain in this, in his Epistle to the *Philippians*, wherein he tells them *that at the name of Jesus every knee shall bow of things in heaven, and things in earth, and things under the earth.* Here are cleerly three sorts of persons spoken of, as for those under the earth it is impossible, should be meant of those in hell, no the damned souls are so far from paying a reverence to the name of Jesus that they are always busie in blaspheming of it, it must then of necessity be the faithful souls that are in Purgatory.

Revel. 5. 13. In the like manner we finde in the *Revelation* of S. *John*, how the Apostle saw every creature which is in heaven, and on the earth, and under the earth, and sea and all that are in them, and heard them saying, *blessing, honour, glory and power be unto him that sitteth upon the throne, and to the Lamb for ever and ever.* Now observe how the Apostle makes a threefold order of the prayers of God, first of the blessed in heaven, then of the righteous upon earth, than of those that remain to be purged under the earth, and it must be so understood for the damned in hell, as I said before, are so far from praysing

and

and glorifying of God, and bleſſing him that ſits upon the Throne, that their malice does wholely imploy it ſelf in curſing and blaſpheming of his divine Majeſty, and all the bleſſed ſouls with him.

Again, a great evidence of the truth of Purgatory, and a convincing one indeed, may be taken from the frequent apparitions of many departed ſouls, to paſs by thoſe in the *Machabees* of *Onias* and *Hieremias* that appeared to *Judas*, we finde that *Moſes* and *Elias* did appear to Chriſt when he was transfigured, and the diſciples themſelves, after the reſurrection of our Saviour, when he appeared to them thought that they had ſeen a ſpirit, which they would never have thought, unleſs they had known that the ſpirits of ſome departed, did make uſual apparitions, now granting ſuch a thing, as the apparition of a ſpirit, which I take to be already proved, it muſt follow that thoſe ſouls muſt be repoſed in ſome place that is not in heaven, for then they would never wander here to ſo great a loſs, nor can they be in hell, from whence there is no redemption.

2 *Mach.* 15. *Mat.* 17. *Mark* 9. *Luke* 9. 24.

nay but Angels are ſent from heaven to earth upon Gods errand

no Purgatory for this

Again, we finde the Theif upon the Croſs ſaying to our Saviour, *Lord remember me, when thou comeſt into thy kingdom*, which he had never ſaid, but that he thought that Jeſus Chriſt had a power to pardon ſins after this Life. S. *Paul* likewiſe was certainly of this opinion, where he tells the *Corrinthians* thus, *elſe what ſhall they do which are baptized for the dead, if the dead riſe not at all, why are they then*

It ſeemes there was a Custom among ſom Chriſtians at firſt that if any that believed chanced to dye before he was baptized that ſom friends of his might be baptized for him whereas true faith did ſave though the element of water was [illegible] without

it was a friendly custom yet needless surely for S. Peter sayth it is not the water that doth save us

baptized for the dead? which plainly shews that it was a practised course amongst the Christians then to undertake duties and voluntary afflictions in the behalf of the dead; which sure was imagined to be for their advantage, and yet you think much to pray for them.

Now the reason of all this is very cleer, for we know that a man who sins mortally, may have the mortality of that sin forgiven him, and consequently be freed from the guilt of eternal punishment, and yet may be obnoxious to some temporal penalties, which if he does not satisfie in this life, he must expect to do it in the next. As for example, we see a King does often pardon an offender his life, which he has forfeited to the Law, and deserved to loose, and yet he may inflict banishment, or imprisonment, upon the same person, and this very course we finde taken by God in Scripture. First we see the sin of unbelief forgiven by God, to *Moses* and *Aaron*, that is as to the eternal punishment, and yet they were punisht with a temporal death. Again we finde King *David*, after he had obtained a pardon for his sins of Adultery and Murder, was punisht yet with the death of his son, nay after the prophet *Nathan* had declared, that the Lord had put away his sin, he should not dye yet his son must, and again the same King *David* for his sin of pride in numbring the people, was pardoned, as to the eternal guilt, and yet we see what a temporal punishment followed upon it; and he was forced to choose one of the three plagues

Num. 20 12.
Deut. 32. 48.
2 *Sam.* 12. 13, 14.
2 *Sam.* 24. 10.

plagues for it. *I* might be infinite in examples of the like kinde, but I have ſomething elſe to ſay to this point, ſo muſt not inſiſt too long in that particular of it. We know again, that a righteous man may ſometimes happen to dye with a great many venial ſins about him, eſpecially if he be prevented with any ſudden death ſo cannot poſſibly have time enough to bethink himſelf, much leſs to repent of them, ſo muſt ſtill remain obnoxious to the temporal puniſhment, that is due to thoſe ſins, certainly in ſuch a caſe, that perſon cannot be admitted into the joyes and glory of heaven, till he be freed from thoſe venial ſins, and the guilt of that temporal puniſhment that is due for them. So we finde in the *Revelation*, *that there ſhall in no wiſe enter into it, any thing that defileth neither whatſoever worketh abomination, or maketh a lye &c.* now ſuch a perſon is poſſible to be, and we may very well ſuppoſe it, that he cannot be freed in this life, therefore after it, it muſt be: nor can this be in Heaven, or in Hell, therefore it muſt be in *Purgatory*.

Christ may cleanse him by Miracle without any Purgatory

Rev. 21. 27.

no no

Over and above all this, the undeniable practiſe of the Church in praying for the dead is a moſt invincible argument for *Purgatory*, and no man can deny, but that cuſtome is much ancienter than Chriſtianity, and has continued ever ſince That it was ancienter then Chriſtianity, we finde in the *Machabees*, which book though you ſhut out of the Cannon of holy Scripture, (with as much reaſon as you

But they never took money to pray for the dead as Papists doth do

du

do other things) yet you allow it more credit than any ordinary Author, how then should it fail so grosly as to make a lye in matter of fact as well as matter of faith. We are told there of a sacrifice offered for the dead, and that he sent two thousand Drachmes of silver to *Jerusalem*, to offer a sin-offering, doing therein very well and honestly, in that he was mindeful of the resurrection: for if he had not hoped that they that were slain, should have risen again, it had been superfluous and vain to pray for the dead, and also in that he perceived that there was a great favour laid up for those that dyed godly (it was a holy and good thought whereupon he made a reconciliation for the dead, and that they might be delivered from sin. But if you will deny the authority of this book, you will not sure deny that of *S. Paul*, who prays for the whole household of *Onesiphorus*, some whereof were dead in all probability, and *Onesiphorus* himself dead in history, before the writing of that Epistle, wherefore he prays to the Lord to give mercy unto them and that *Onesiphorus* himself may finde mercy of the Lord, in that day; it is plain from hence, that there is a capacity for mercy at the last day by consequence therefore there must be a third place, that is nesther Heaven nor Hell, and so by consequence again, prayer for the dead must be a a very good devotion, and available to the case, and release of those poor souls. And to this truly, if all *Scripture* were perfectly silent, the practise of the Church of Christ has been

2 *Mach.* 12. 43, 44, 45.

2 *Tim.* 1. 15, 18.

Been cleer and universal, that no prudent Christian can deny his assent, if he be not resolved to shake the very foundations of Christianity it self. *which the gates of hell, shall never prevail against.*

The grounds of gaining many by pretty Sophisms out of Poetry day

Thus my Lady having dispatcht her answer and replies to this paper, made haste to open the next, which she found to this purpose following.

Madam, this is the last paper that I shall be bold to offer to your Ladiship, which indeed might have served for all the rest, for it striks at the very root of all your Religion, and what a pitiful, weak, and sandy foundation you have you shall see if you shall please impartially to consider what followes.

That your Pope or Bishop *of* Rome, *is not, nor can be head of the Church of Christ, nor* S. Peter *successor as you pretend, nor has any priminary, or superiority over other Bishops. I prove out of Scripture thus.*

1 S. *Paul* tells the *Romans* plainly *that we being many are one body in Christ and every one members, one of another.* Heer the Apostle acknowledgeth no head but Christ, and concludes *Peter* to be as much a member, as any one of the faithfull and that not onely in respect of Christ we are members *Rom.* 12. 5.

members, but in respect of our selves is cleer by those words, *every one members, one of another* so that *Peter*, Pope or Bishop be he what he will is not onely a member of the body of the Church, as he has relation to Christ the head, but as he does relate to the other faithfull members.

2 Again as the head and the other members, make up one entire naturall body; so Christ and his Church make up; one entire mysticall body, which is so made up of head and members as the Apostle tells us, therefore all others besides Christ who is the head, are but members of the body of the Church, and none but Christ can be the head of the Church.

1 *Cor.* 12

Math. *Mark* *Luke* *John*

3 We finde in the Gospells, that Jesus Christ does equally commend the care of his Church to all his Apostles, for he said to all the rest as well as *Peter*, *as the father sent me, so send I you* again, *go ye and teach all Nations &c.* then again *we know that he did teach*, and instruct them all equally, and sent the holy Ghost to them all equally, and indifferently at the time of *Pentecost*, therefore *Peter* had no priveledge nor prehemminence over the rest.

Gal. 2. 11

4 *S. Paul* tells us, that when *Peter* was come to *Antioch*, he withstood him to the face, because he was to be blamed, therefore *Peter* was not then taken for the head of the Church;

For

For *S. Paul* had he beleived that, would not have shewed such arrogancy, and perverseness as to resist the head of the Church in such an open manner.

5 Then it is manifest that the Church of Christ could not be built upon the person of *Peter*, for then the gates of Hell had prevailed against it and him, when he was terrified from his faith by the voice of a silly wench. And so by consequence it cannot be built upon his successors, who are dayly guilty of such personall crimes.

6 Again we finde that the Church of Christ is built upon a Rock, and that Rock was Christ, therefore it could never be understood of Peter *for another foundation can no man lay, besides that which is already laid*, as the Apostle tells us. 1 *Cor.* 3. 1 *Cor.* 10

7 Then it is very disputable, whether *Peter* was ever at *Rome*, and sure we are out of Scripture, that he was eighteen years at least after our Saviours passion in and about *Jerusalem*, where was then the *Romane* Church.

8 Then again how could *Peter* be the Rock upon which he would build his Church when our Saviour himself said to him, *get thee behind me Satan*, he never intended, sure satan should be the head of his Church, as it is too much to be feared he makes himself now to be of yours. *Mat.* 16.

9 We

9 We cannot finde that S. *Peter* did ever exercise any power or jurisdiction over the other Apostles, but they did plainly over him, when they sent him and *John* into *Samaria*.

Acts 8.

10 Again *Peter* knew fullwell that such a power or superiority was expresly forbiden by our Saviour himself, in all the Gospeles; *you know*, saith he, *that they which are accounted to rule over the Gentils, exercise Lordship over them and their great ones exercise authority upon them, but so shall it not be amongst you but whosoever will be great amongst you shall be your Minister & whosoever of you will be the cheifest shall be servant of all.* All which hour Saviour spok rebuke a strife that was amongst them who should be the greatest? Nay it is plain by the Text in all those Gospells, that it is onely for the Kings and rulers of the Earth to take upon them power and Authority, Bishops therefore of the Church have nothing to do with it, therefore not the Pope.

Mat. 20. 25. *Mark* 10 46. *Luke* 22. 24. 25.

11 Nay our Saviour shews such a detestation of this affected superiority that he rebukes the Diciples for it and warnes them against it in severall other places of the Gospells and set a little child before them and tellls them, *that whoosever shall humble himself as that little child, the same is greatest in the Kingdome of heaven &c.* How well your Pope is an immitator of Jesus Christ, and follower of his commands I will leave your self to judge, who takes upon him not onely a power over all Bishops, but Princes.

Mat. 18. 4. *Mark* 9. 46.

That

That it is not in the power of the Pope, *neither by himself, nor with all his Cardinalls, and councells, to determine any matter of faith, I prove thus by Scripture.*

1 We finde in *Isay*, that we are commanded to the law, and to the Testimony, if they speak not according to this word, it is becauſe there is no light in them as the Jews were commanded to their law and to their Testemony, ſo are we Chriſtians to our Scripture for our judge of all things in difference, ſo our Savior brings *Abraham* in the Goſpell, ſaying, *that they have Moſes, & the Prophets, let them hear them*, wee are not therefore to have reecourſe for any matter of faith to Pope, or any power elſe whatſoever. *Isay* 8.20 *Luke* 16. 29.

2 Again our Saviour commends us thus, *Search the Scriptures, for in them ye think ye have eternall life, and they are they which testify of me.* Chriſt therefore remits us to Scripture onely for a judge of controverſie. *John* 5. 39.

3 Again we finde in the Acts of the Apoſtles *how thoſe of Berea were commended & acknowledged to be more noble than thoſe of Theſſalonia, in that they received the word with all redyneſs of minde, and Searched the Scripture daily, whether thoſe things were ſo.* Heer we finde, I ſay, that thoſe of *Berea* did not overhaſtyly beleive what the Apoſtles themſelves delivered to them, but did *Acts* 17. 11.

did examine all things by the Rule of Scripture is it not therefore fit, that we should follow their example, and acknowledge nothing but Scripture for our Rule and judge?

4 It is manifest by reason, that the judge of all controversie in matter of faith ought to be infallible, for if the judge should erre, all that follow his judgement must erre likewise, now it is plain on one side, that Scripture is infallible, being the word of God which cannot erre, and on the other side that all men are lyars, and subject to errours, as we finde in the *Rom.*3.4 *Romans*, *God is true, but every man is a lyar*. Now *Psal.*111 the pope is but a man; all the Cardinalls are but men, nay conncells themselves are but collections of men, no man therefore that builds himself upon their judgement in point of faith can have any security at all, but onely by depending upon the infallible and true Rule of Scripture.

5 Counsels we know have, erred in matters of faith, and made decrees one against another, at least altered one anothers constitutions, and if that any such things as councells, are to be, why should not laymen be made a part of them, since they are a part of the Church, as well as any preists, or Bishops and their salvation as much concerned in those decrees, as any Clergy men whatsoever, it should be therefore as necessary for them to be present there.

That

That the Scripture it self, is, and ought to be the entire Rule of faith, and that neither your whole Church, nor all the Traditions of it, have any power to prescribe to to us in matter of Faith, I prove thus.

The authority of Scripture is greater then the Authority of the Church, for the Church ought to be govern'd by Scripture; the Word of God we know is to yield to no man, nor is it lawfull for any man, or power of men whatsoever to oppose or diminish it.

2. We find expresly in *Deuteronomy*, *Ye shall not adde unto the Word which I command you neither shall you diminish out from it, that ye keep the Comandements of the Lord your God which I command you*, all your tradition therefore are to cast away, for they adde to the written Word of God. Deut. 4. 2.

3. Again, We read in another place of the same Book thus, *Whatsoever thing I command you, observe to do it, thou shalt not adde thereto, nor diminish from it.* That therefore is to be done onely, whiuh God commands, what men require or adde of their own, is unlawfull and not to be obey'd. Deut. 12. 32.

4. St. *Paul* declares his mind in this particular, very freely to the *Galatians* thus, *But though we or an Angell from Heaven, preach any other Gospell unto you, then that which we have preached unto you, let him be accursed, and presently repents*

Gallat. 1. *As we said before, so say I now again, If any man preach any other Gospel unto you, than that ye have received, let him be accursed.* I say therefore that we are to admit of no Traditions, nor any thing else besides the Gospell.

Revel. 22. 18, 19. Again, We have most solemnly said in the Revelation of St. *John, That if any man shal take away from the Words of the Book of that Propheſie, God shal take away his part out of the Book of Life.* And so if any man shall add unto these things, God shall adde unto him the plagues that are written in that Book: Therefore it is not lawfull to adde your Traditions.

2 Tim. 3. 16, 17. 6. St. *Paul* assures *Timothy*, that all Scripture is given by inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousnesse, that the man of God may be perfect, throughly furnished unto all good works. Therefore we have no need of Traditions.

Mat. 15. 6. Our Saviour tells such Observers of Traditions as you are, *Thus have you made the Commandements of God of none effect, by your traditions*; and

Col. 2. 8. the Apostle gives the like caution to the *Colossians, beware least any man spoil you through Philosophy and vain deceit, after the tradition of men, after the rudiaments of the World, and not after Christ.* And St. *Peter* puts the whole World

1 Pet. 1. 18. in mind, how they were redeem'd from their vain conversation, receiv'd by Tradition from their Fathers. Thus you see how much Jesus Christ and his Apostles were carefull to forewarn and forbid us, and yet you will restore to us the vani-

ty

ty of those very Traditions.

8. Again, how can that be said to be determined by the whole Church, which the Pope, with his Cardinals, and it may be his Bishops assembled in Councell does determine, when the Church is a Congregation of all the faithfull, and a connexion of them in the true faith, by which the just man lives, as the Apostle tells us. It is not therefore what all the Popes Cardinalls. Bishops, or Councills tell us, though backt with all the strength of your Traditions, which is to be belived, for they can be at most but a part of the Church, not the whole Church. Rom. 1. 17. Gal. 7. 11. Heb. 10. 38

9. Then Lastly, when you speak of the whole Church, you speak of what you no ways understand, for it is a spirituall thing and hidden from the eyes of men, it cannot be visible, for if it were then it could not be an Article of faith, as wee know it is, so I would fain know, what obligation can possibly come from such an unknown thing, and that is impossible for the eyes of men to discover, or to find it out where it is. Apostles Creed.

***That not onely your Church, which I take to be but a part, but the whole Church of Christ, may and must erre sometimes in faith,* I prove thus.**

The Jewish Synagouge, where was the true Church of God, and which was the true Type of the Church of Christ, made often faylings in faith as first in the time of *Moses*, when *Aaron* with

Exod. 32. 4 all the people worshipt a Calf. Again in the time of *Elias*, when there remain'd none faithfull but himself, as he himself complains, I have been very jealous for the Lord God of Hosts, *because the Children of Israell have forsaken thy Covenant, thrown down thy Altars, slain the Prophets with the sword, and I, even I only am left, and they seek my life to take it away.* Then in the time of the Prophets *Isaiah* and *Jeremy*, when we see there was an universall revolt of the people from the Lord. And *Isay* complains how the Ox knew his owner, and the Ass his Masters Crib, *But Israel ha's not known me, &c.* And the Prophet *Jeremy* complains thus, *for my people have committed two evills, they have forsaken me the fountains of living waters, and heat'd them out Cisterns broken Cisterns that can hold no water, &c.* And yet more plainly we may see in the *Chronicles*, how *Azariah* the Prophet says, *that for a long season Israell was without a true God, and without a teaching Priest, and without Law.* And then last of all the Synagogue was seen to fail, when it self and all it's devises, were abolisht by Jesus Christ. And I hence conclude that if the Jewish Church did so grosly fail, then the Christian Church may, for the reason is the same of one and th'other.

1 Kings 19 14.

Isai. 1. 7.

Jer. 2. 13.

2 Chro. 15. 3.

Again, that the Church shall fail in the time of Antichrist is certain, for so the Apostle foretells thus, Let no man deceive you by any means, for that day shall not come except there come a falling away first, and that man of sins be revealed, the Son of Perdition, &c. that is agreed on

2 Thes. 2.

all

all sides to be Antichrist, but now Antichrist is revealed long time to the Bishop of *Rome*, therefore your which you pretend to be universall, ha's fail'd in faith long since. Dan. 9. 27.

We find it says again in *Daniell*, *that he shall cause the sacrifice, and the Oblation to sence*, and for the overspreading of abominations, he shall make it desolate, &c. Here is a plain Prophets of the fayling of the Church.

4. The Church is frequently compar'd to the Moon in the Scripture, now the Moon we know is often fayling, therefore the Church is not amiss compar'd to it and it's failings we have manifestly seen by the oppositions, that some one or two honest and godly men have ever made to it, as of Late, *John Wickliffe*, *John Huss*, *Luther Calvin*, and others, to this very day. Can. 10. Revel. 12. 1.

3. Lastly that your Church may and must erre, I shall adde but this one Argument to prove out of Scripture that your Pope is Antichrist therefore your whole Church must be Antichristian: and by consequence the most failing Church in the World.

The first not of Antichrist is that he must fall away from the faith, and that hee ha's done wee in defending of Purgatory, invocation of *Sauls* sacrifice of the Mass. &c. The second Note is that he shal sit in the Temple of God, so the Pope sits in Rome as the Head Church of Christ. The third mark is that he shall shew himself as God, and this the Pope plainly does, when he makes himself the visible head of Christs Church. The fourth mark is to exalt and oppose himself to, and 2 Thes. 3. *vers.* 3. *vers.* 4.

above all that is called God. This the Pope does whilst he exalts himself above all Ecclesiasticall and civill power. All these marks we have of him in that Chapter of the Epistle of *Paul* to the *Thessalonians*. Then a fifth mark we have of him out of St. *John*, that he must deny Jesus Christ. This we know by the corruption of the Doctrine that concerns the mediation of Christ, and introducing of new Mediators. The sixth mark we have again that he is a Lyar and a worker of false miracles, and that we see your Pope to do still at *Loretto* and other places. The seventh and last is plainly set down by the same St. *John* in his Revellation, that he causeth all both small and great, Rich and poor, free and bound to receive a mark in their Right-hands or in their Fore heads; and the Pope plainly does when he imposeth his Character upon some, and marks upon all, when by the unction of his Chrisme, hee signs the Fore heads of Christians when they take your Sacrament of Confirmation, &c. If this be not enough to prove your Pope to be the great Beast that leads you all into perdition, I must profess I know not what is; so I shal forbear to offer any further Arguments.

1 John 2. 22.

Revel. 13. 16.

My Lady had no sooner read this Paper, but she fell to work upon it as formerly, and she was the rather encouraged, being promis'd to be the last of her troubles upon this occasion. So she proceeds.

To

***To what you alledge against our Pope or Bishop of* Rome, *that he neither is, nor can be head of the Church of Christ, or St.* Peters *Successor, or have any power over other Bishops.* I answer thus.**

To the first.

I answer, that the Apostle there in that Chapter to the *Romans* speaks of Christ only, as he is head of the Church, by the internal influencies of his gifts of grace; and so it is true, that all thefaithfull are fellow members, as well Saint *Peter* himself, and the Pope too, as any other Christians; nor in this sense can the Pope be thought to be head at all, for all are to receive grace from Christ the head, not from Saint *Peter* or the Pope. But if you speak of Christ, as he is head of the Churrh, by his eternal Government of it, then not only he himself, but *Peter* also is the head; for though to him Primarily and in his proper power, the Government belongeth, so secondarily it belongs to the other, and by a power derived from him. And whereas I know here you will be ready to reply, that the Church has two heads, which is monstrous, I answer, that a Kingdom is not to be said to have two heads, when the King is absent, and a Vice-king present with it; for one is subordinate to another: so the Church may have

have two heads, one primary, and the other ſecondary as aforeſaid. Ile give you another example out of the Apoſtle, who tels us, that the *man is the head of the woman*, yet the woman has another head, that is her natural one, beſides her husband, ſhall we therefore ſay, that every married woman is a Monſter with two heads.

To the ſecond.

I anſwer as before, that a head is taken two ways in relation to the Members, firſt according to the internal influence which proceeds from the head, into the other members, and ſo there can be but one head of one body. Secondly, as to the external Government, ſo there may be two heads of one body; ſo the body of a woman as aforeſaid, has but one head, from which it receives the influence of ſenſitive ſpirits, but has two as to the Government of her external actions: for in the one ſhe is govern'd by her own natural head, and in the other by her husband, who is her moral head. It is juſt ſo in the Church, which has but one head as to the influx of grac, but two as to its Government, whereof one ſupplies the place of the other: the firſt was only Chriſt is head, and all others are members; the laſt way not only Chriſt, but *Peter* is head, who the former way is ſo far from being a head, that he is but a common member. When therefore the Apoſtle tels the *Corinthians* that Chriſt and his Church make but up one entire

tire mystical body, which consists of head and members, this must be understood in the former sence; for the Apostle speaks plainly there of Christ, as he is head of the Church by the internal division of his gifts, of grace, as is plain by the context, and so in that case it cannot be denied, but all besides Christ are Members of the Church, and none besides him can be head of it. But if you speak as to the external Government, then Christs Vicar may be head, and all others Members, as in Kingdoms Govern'd by a Deputy or Vice-king, as aforesaid.

To the third.

I freely grant what you urge out of the Gospels, that *Jesus Christ* did commend the care of his Church to all his Apostles, but I deny that he commanded it equally to all; for only to *Peter* he said, *Feed my sheep*, therefore the Supream Pastorship was only committed to *Peter*, and to none of the rest. Nor do I understand any force in that argument of yours, which follows thus: All of them were equally taught and instructed by Christ, and all of them received the holy Ghost equally; therefore one had no more jurisdiction then another. For it is one thing to speak of the Learning and Sanctity of the Apostles, and another to speak of their power or jurisdiction. It is not necessary that all which have equality of one, should have equality of the other. Otherwise a King in his Kingdom, if he had not more learning and holiness

That is Preach

holiness than his Subjects, should not have a greater power and authority, which you know, how absurd it is to say: and the reason is plain, for power and jurisdiction do not necessarily, and of themselves depend upon Learning and Sanctity; and suppose we grant that all the Apostles were equal, before *Christ* said to *Peter*, *Feed my sheep*, it does not follow that they were all equal afterwards, but that *Peter* had ever after that his just preheminence.

To the fourth.

I grant that *Paul* did resist *Peter*, and justly, for *Peter* was in an errour, and yet not in any Article of faith neither, for in that he could not err; for *Christ* assured him that he had askt his Father, that his Faith should not fail; but his errour was in matter of Fact only, because he did unadvisedly dissemble Judaism to the scandall and offence of the Gentiles; but from hence it follows not that *Peter* was not the head of the Church no more then this is a consequence, *David* was rebuked by *Joab*; therefore *David* was not the Head of his Kingdom. Nay all good men will collect rather this from the reprehension that *Paul* gave to *Peter*, that Superiours when they are in fault, may be reproved by Inferiours, when they shall do it with due humility and charity. Now can this be called perverseness or arrogance in St. *Paul*, because he pid it with a good zeal, to take away a scandal that was like to rise, by the unwary dissimulation of St. *Peter*.

Peter. Beside this was no more then what belonged to the Apostleship of St. *Paul*, to look to the edification of Faith; and as to the duty of Apostleship, and the honour of it, they were all equal, though not in point of power and Government; for therein *Peter* had the Primacy.

To the fifth.

Your Inference does not hold that *Peter* having offended in his person, therefore the gates of Hell prevailed against his power; so the succession of the just jurisdiction will hold as due to the successors of St. *Peter*, though their persons be never so sinfull. For Christ gave the power of the Keys to his Church in the person of St. *Peter*; so St. *Peter* had the power of the keys, as he bore the person of the Church onely. Besides all this, it is plain, that when *Peter* deny'd Christ, the Church was not then founded upon him, but to be founded; for Christ said, upon this Rock I will build my Church, that was to be understood, after his Resurrection.

To the Sixth.

It is most true that Christ himself is the principal Rock and primary foundation of his Church yet he may have Vicars and Substitutes for secundary Rocks, for though saint *Pauls* saying be true, *that Christ is the only Foundation*, the saying of saint *John* must be as true, *that the Wall*

of

of that City had twelve Foundations, and in them the nmes of the twelve Apostles.

To *the Seventh.*

It would be too long abusinesse, and out of the Road that we have proposed to our selves, to prove out of antiquity, that St. *Peter* was at *Rome* which no question is more sure then that you and I were once in *London*, and never was denyed till some upstart Doctors of yours were pleased to make a Question of it. I am inform'd that all the Antient Doctors of the Church, do understand the Epistle of St. *Paul* to the *Romans*, as sent on purpose to confirm them in that Faith which they had received by the Preaching of St. *Peter* there, and was so famous as to be spoken of throughout the whole World; for so he himself implies, when he said he writ to them some spirituall gift, to the end, that that they might be established, &c. *Paul* would confirm what *Peter* had preached, that by the Testimony of two Apostles their faith might be strengthned. And as for his so late comming to *Rome*, it is as great an errour. It is true he was five years in *Pontus* and *Asia*, and seven years in *Antioch*, before he went to *Rome*; but then he did go, and in Eighteen years after Christs Passion, he return'd again to *Jerusalem* to preside in a Counceil there, which is the ground of your errour, in saying, that he was eighteen years in and about *Jerusalem*, before he went to *Rome*. But howsoever all that would make little to the matter, for whersoever he was he

he was ſtill a ſupream Biſhop, and though by the Revellations of the ſpirit, he choſe out *Rome* for his Seat, yet he was chief Biſhop of the World, long before he was Biſhop of *Rome*.

To the Third.

I anſwer thus, that it was no wonder, that our Saviour rebuk'd *Peter*, for reſiſting the ſence that he propos'd to him, concerning his being put to death, becauſe he had not yet receiv'd the Keys, he was not yet confirm'd, nor was yet the fulneſſe of the ſpirit yet come upon him. Therefore he was not yet the Rock, but Chriſt after his Reſurrection, fullfill'd that promiſe to him and founded his Church upon him. Then very learn'd men are of opinion are of opinion that Jeſus Chriſt ſaid to thoſe words to *Peter*, but to the Divell himſelf, who was the Suggeſtor of that miſtake to him. Again, the fall of a perſon, in point of opinion, does not neceſſity take away his power. Then again *Peter* not being yet fully confirm'd, it is poſſible that he might have a Revellation from God the Father, by which he might profeſs Chriſt to be the Son of the living God, and yet that great myſtery might be conceal'd from him, as yet that Chriſt would be crucifi'd for the ſalvation of mankind, and riſe again the third day: and becauſe you are pleas'd to put the Divell upon us for our Head, I would

would ask you, what was the Rock our Saviour meant? if faith, as you pretend, then I say Faith is so soon lost in a man as grace, and the faith of one man must be as considerable to that foundation, as the faith of any other man; and so upon the faith of all the faithfull, the Church is to bee built, and if all the faithfull are to be the foundation; what kind of Church, will you leave to Christianity?

To the Ninth.

I answer, that your argument is not good at all, *Peter* was sent by the Apostles into *Samaria*, therefore he was less then the other Apostles: just so the *Arrians*, as I have heard, formed their Argument, because the Father sent the Son, as is plain in Scripture, therefore he is greater then the Son, for the Sender, say they and you, is greater than he that is sent. Because *Herod* did did not send the three Wise men to worship the Child, He was therefore not greater then they. When it is frequent that the most principall persons are likely sent, especially if it be from the body of an Assembly, and that for their honour, out of love and good councell, not out of any Right of Authority in their Inferiours. So we find in *Joshuah*, that when the Children of Israell heard what the two Tribes and the half had done, *the Children of Israel gathered themselves together, &c. and sent unto the children of Reuben, and to the children of Gad, and to the half Tribe of Manasseth, into the Land of* Gillead Phineas *the Sonne of* Eleazer *the Priest,*

Joh. 6. 20.
Gallat. 4.

Jos. 22. 12 13. 14.

31.

and with him ten Princes, of each chief house a Prince, &c. Here you see how the children of *Israel*, the inferiour sort of the people, sent *Phineas* that was their Captain and Ruler over them, as we finde in the Chronicles, and divers other of their Princes, it is plain therefore by your consequencies out of Scripture, that your Argument has none. He is sent, therefore he is inferiour to him, or them, that send him. 1 Chron. 9. 20.

To the tenth:

It is plain that Christ did only prohibit ambition and Tyrannie amongst his Apostles, not power and order, because they are of God, as the Apostle *Paul* tels us, and he that resisteth the power, resisteth the Ordinance of God. Our Saviour therefore intended only to teach humility to him that was the chiefest, or presided over the rest, not to take away his power. You would take it I presume, for a very ill Argument, if any one should say, Jesus Christ himself was a Minister, or did serve upon earth, and taught others to serve or minister likewise; therefore *Christ* had no power when he was here. Besides when Christ said, *He that is greatest amongst you*; Is it not plain, that he does imply, that there should be one greater in power than another, though he does injoyn that greater, to be as he lesser, by way of humility, and ministration, or service? Rom. 13.

To

To the eleventh and last.

I anſwer in like manner, that all which can be collected out of thoſe Scriptures, is to ſhew, that he could have all thoſe that were his, to riſe to greatneſs, not by power, and ambition, but by humility, and innocency; that when they were in power, they ſhould be as if they were not ſo, and as little ones in humility and innocency; that when they were in power, they ſhould be as if they were not ſo, and as little ones in humility and innocency, not as ſo in age, and underſtanding.

Now you muſt give me leave, according to my uſual method to reply ſomething upon you, out of the clear and unforced Letter of Scripture; and that the Pope, or Biſhop of Rome, *is and ought to be the head of the Church of Chriſt, as St.* Peters *Succeſſor, and has juſt power and ſuperiority over all other Biſhops, I prove thus.*

Firſt out of the Letter of St. *Matthews* Goſpel, after *Peter* had made his confeſſion, *Jeſus* anſwered and ſaid unto him, *Bleſſed art thou Simon Barjona, for fleſh and blood hath not revealed it unto thee; but my Father which is in heaven*, and I ſay, alſo unto thee, that thou art *Peter*, and upon this *Rock I wil bnild my Church, and the gates of Hell ſhall not prevail againſt it. And I will give unto thee the keys of the*

Matth. 16. 16, 17, 18. 19.

King.

loosed in Heaven, &c. It is worth your observation how signally our Saviour insists upon St. *Peters* person; for that he might be sure that none but those that were wilfully disposed, should be able to mistake, he calls him by his old name *Simon*, then by his Fathers name *Barjona*, then by his new name *Peter*, which he gave him then, and signifies a Rock, and presently says, *that upon that Rock will he build his Church, &c.* And that must plainly be said and meant of himself in his own person, for presently after follows, *And I will give unto thee the Keys of Heaven, &c.* And *whatsoever thou shalt bind, &c. And whatsoever thou shalt loose, &c.*

no no faith in christ is the Rock not the Person of Peter

Again we find how clearly the Primacy of St. *Peter* may be proved out of St. *Lukes* Gospell; When our Saviour twice repeats his name. *And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as Wheat, but I have prayed for thee, that thy faith fail not; and when thou art converted strengthen thy brethren.* Observe I pray you how our Saviour prays for him most particularly and above the rest, and he askt two things for him, First, an indefectibility of his faith, and then power to confirm the rest of the Apostles and all the faithfull. Luk. 22. 31, 32.

Again, we find in St. *Matthews* Gospell, how Christ before all his Apostles saith to *Peter, Go thou to the red Sea, and cast an hook and take up the Fish that first cometh up, and when thou hast opened his mouth, thou shalt find a piece of money that take, and give unto them for me and thee.* Math. 17. 27.

herein is plain that though the rest of his Disciples were present, he paid only for him, and made him equall to himself in the payment.

We find in all the Gospells, where there is any description of the constitution of the Apostles or any mention made of them; *Peter* is still nominated first, as the head of all the rest, which would not have been done but in regard of his Primacy, and so it has been ever understood by the Church. Then we find that though all the Apostles were present at our Saviours apparition by the Sea Coast, onely *Peter* did come upon the water of the Sea to him, which was no doubt a sign of his singular power and prerogative above the rest. In like manner though all the Disciples were commanded to loose their Nets, onely *Peter* was commanded to Launch into the deep.

Math. 10.
Mark. 3.
Luke 6
Joh. 21.7.
Luke 5. 4.

But above all, we find the performance of that long promis'd Primacy, made to St. *Peter* most expresly in St. *Johns* Gospell. *Jesus saith to Simon Peter, Simon son of Jonas loveſt thou me more then theſe, he ſaith unto him yea Lord thou knoweſt that I love thee, he ſaith unto him feed my Lambs He ſaith unto him again the ſecond Simon, Simon, ſonne of Jonas loveſt thou mee? He ſaith unto him, yea Lord thou knoweſt that I love thee, He ſaith unto him feed my ſheep. He ſaith unto him again the third time, Simon, Simon, Sonne of Jonas loveſt thou me? and he ſaid unto him, Lord thou knoweſt all things,*

John 21
15, 16, 17.

things, thou knoweſt that I love thee, Jeſus ſaith unto him, feed my ſheep. Here it was that *Peter* receiv'd his paſtorall charge, which was but promiſed him before: and in the preſence of all the Apoſtles the care of Chriſts ſheep was committed to him as to the Prince of the Apoſtles. Now to Feed, in Scripture is very frequently taken in Scripture, for to govern, & Rule, & Paſtors likewiſe for Kings, as may be ſeen throughout the Prophets. But that I may contract my ſelf in this Copious Theam: I ſhall endeavour to ſumme up all the Prerogatives of St. *Peter*, that are given him in Scripture, and then leav your ſelf to judge whether he was not intended by our Saviour to be Primate and Superiour.

Ezek. 34. Iſai. 44. 56. Jerem. 26. 22. Pſalm 82.

Firſt, it is manifeſt that he alone of all the Apoſtles had the honour to have his Proper-name changed, and a new one given him by Chriſt. Secondly in the Repetition of all their Names, *Peter* is always put firſt. Thirdly, the Scripture always ſpeaks of *Peter* as a Prince, and of the others as Subjects. Fourthly, *Peter* ſpeaks in the Name of all the reſt, as the chief amongſt them. Fifthly, onely to *Peter* was the firſt Revellation made of the Divinity of Chriſt. Sixthly, onely to *Peter* was made a promiſe of the infallability of his faith, and ſtability of his chair. Seventhly, Chriſt paid Tribute only for himſelf and *Peter*, and for none of the reſt, and as much for *Peter* as himſelf. Eightly, Jeſus Chriſt after his Reſurrection, made his firſt Apparition to *Peter* alone of all the Apoſtles. and all this you cannot deny to be perfect Goſpell Now you may pleaſe to

take notice of these Eight Priviledges or Prerogatives spoken of in the Gospell, were before he was actually instated in his Primacy, for that was not till after our Saviours Resurrection, so these that I have already mentioned, were but as signes or previous dispositions to his future Primacy and power, which how he afterwards executed, you shall see in these particular prerogatives more. First to *Peter* alone it was absolutely said, *Feed my sheep*, there was his power confer'd and confirm'd upon him. Secondly Peter by his own Authority call'd all the rest of the Apostles to the election of a new Apostle in the place of the Traytor *Judas*, and directed the Ordination of *Matthias* into that Apostleship; as we find in the *Acts*. *And Peter stood up in the midst of the Disciples, and said men and buethren, &c.* Thirdly, *Peter* only in the day of Pentecost, defended all the rest of the Apostles when they were said to be full of Wine: for the Text tells us, that *Peter* standing up with the Eleven did lift up his voyce and said unto them, *&c.*

Act. 1. 15, 16.

(Which was the first miracle wrought in Christs Name & conformable to the gospel)

4ly. *Peter*, when *John* was present, cur'd the lame man; so the Gospell justifi'd and defended that action and Christianity together against the Jews in a set Sermon. 5ly. St. *Peter* argues the case in the Counsell and defends himself and *John*. Sixthly *Peter* does the first act of justice and first

Act. 3. 4. 12, &c.
Act. 4. 8.

instanc

first instance of a coercive power in the Church, when he pronounced sentence of death upon *Ananias* and *Saphira*. Seventhly, *Peter* was the only person that proceeded to justice against *Simon Magus* for his wicked marketting of the Holy Ghost. 8ly, he was the first that did publickly did preach the Gospel to the Jews, after the descent of the Holy ghost. 9ly, He was the first that did likewise preach the Gospel to the Gentiles, & to whom only the heavenly Visions offered for the calling of the Gentiles, and by which he was commanded to take a particular care of them as his own cure, and as their proper Prelate: When he saw the great Sheet let down to the Earth, wherein were all manner of fore-footed beasts, and creeping things of the Earth, &c. And there came down a Voyce from Heaven to him, Rise *Peter*, *kill and eat*, by which he as head was commanded to incorporate the Gentils into the Church of Christ *&c.* Tenthly and lastly he was the first that gave his Vote, and spoke in that great Councell at *Jerusalem*, and was chief Authour of that decree, against the Legal Rites and Ceremonies. Here are plainly Ten parts or pieces of his pastorall prerogative that he exercised after the Resurrection of our Saviour, when he was establisht in his pastorall charge by those Words, *Feed my Sheep*. And if all the marks and promises of this prerogative given in the Gospell, nor all these confirmations and matters of fact since, will not prevail to satisfie you in St. *Peters* Primacy, I shal despair ever to bee able to satisfie you in any thing.

Act. 5. 3. 4, 5. Act. 8, 20. Acts 2. Act. 10. 12, 13. Acts 15. 7.

And yet truly if that Scripture had not been so punctually plain in this particular, as we see it is for St. *Peter* and his Successors, the very Analogy of reason would induce, that Jesus Christ should appoint somebody for that great charge to govern his whole Church. First let us look upon the Anology of the Christian Church, and that of the Jews. The Mosaicall synagogue was but a Type or shadow of the Church of Christ but the Synagogue was always govern'd by one visible head, Namely the High Priest, to whom all others were subject, as is apparent out of the Books of *Exod. Levit. Dent.*

Therefore the Church of Christ ought to be so governed. For it is not fit that the more perfect government, which by all is acknowledg'd to be Monarchy, should be over the shadow (that we know is more imperfect then the substance) and and not over the substance it self which is the Church of Christ. And as the Jewish Synagogue was the Type of our Church, so undoubtedly their High Priests were the Types of our Popes: and as they presided over the whole Jewish Nation as to the externall government, so our Popes in like manner, do over all Christian people.

Deut. 17. 8, 9.

Now I ask you how it can stand with reason That *Moyses*, who was a Type of Christ too should provide for the Synagogue, that if there should arise a matter of difficulty, that they should come unto the Priests and Levites, and to the Judge that shall be in those dayes, and enquire and they shall shew thee the sentence of Judgement

ment, which are his own words, and that Jesus Christ should neglect to provide in the same manner, for his own beloved Spouse, his Church? Since then Monarchical Government, both in Church and state, is the best of Governments and was the practis'd government of the Synagogue, and amongst the jews and is the only government in the triumphant Church in heaven, why should not the same provision, be made by Iesus Christ for his poor Militant Church upon Earth? Or why should you or any body else oppose that happiness of ours, which Christ has appointed for us? unless it be out of a design to bring your selves and the whole Church to confusion, and to do as was done in those days, when there was no King in *Israel*, when every one did what seem'd good in his own eyes, which unhappy licence, that you call liberty shall be ever part of my Litany, that God would please to deliver me and all his faithfull servants from.

Com Com Tythes and glebelands is your rock

Judg. 17.6 Judg. 21. 25.

To what you alledge against the power of the Pope, that he can neither by himself nor with all his Cardinalls, and councills about him, be able to determine any matter of Fath. I answer thus.

To the First.

I say that you are clearly in a great errour to think that the Law and the Testimony

mony, or any written thing, was or could be judge of any controversie or difficulty whatsoever, but the High Priest, as appears by the Text aforecited out of *Deuteronomy*. Then those words, to the Law and to the Testimony, are to be understood far otherwise, than you imagine, as is plain by the precedent words. which are these, and when they shall say unto you, seek unto them that have familiar spirits, and to wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? then immediatly follows to the Law, and to the Testimony; if they speak not according to this word, it is because there is no light in them, &c. Now it is plain that the Prophet speaks here only against those, who were wont to consult witches, wizards, and Sorcerers about future events; and therefore they were remitted partly to the Law, which did expresly prohibit all that, and partly to the Testimony of the Prophets, who were appointed by God to foretell futurities to them. The sense therefore of those words, to the Law and to the Testimony, is this: if you will be inform'd of future events, you ought not to consult witches, wizards, or sorcerers, as *Saul* did, because God had forbidden that by his Law, to which I therefore remitted you, but consult ye the Prophets of God, whose office it is, to foretell all future things that ye ought to know. What does this make to the decision of difficult controversies, or determination of matters of Faith? Nothing at all sure, unless you can think this Argument to

Deut. 18. 9.

1 Kings 22 7.

1 Sam. 28. 7.

be

be good. It is not Lawful to consult Witches, Wizards and Sorceters, therefore onely Scripture is to be the Judge of controversies. This sure is a very pitifull Argument, and yet such as that, do your great Rabbins, and principall Doctors make use of, to abuse you and themselves.

To the second.

I grant, that Jesus Christ disputing with the Jews, who denyd him to be the Son of God does remit them to the Scriptures, but not to them only neither, for he proves himself to be so by other Testimonies. First, he appeals to the Testimony of *John* the Baptist, saying, *you sent to John and he gave witnesse to the truth*, now his Testimony was this, *Behold the Lamb of God which taketh away the sins of the World*; and again, *I have given witnesse to the truth, because this is the Son of God.* Secondly, he refers them to the Testimony of the miracles that he wrought amongst them *But I saith he, have greater witnesse then that of John, for the Works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.* Thirdly, he refers them to the Testimony of God the Father, saying, *And the Father that sent me he hath given Testimony of me*, that was when he said from Heaven, *This is my beloved Son, in whom I am well pleased*, hear him: Fourthly and Lastly hee refers them, as you urge, to the Testimony of the Scriptures, saying, *Search the Scriptures, for in them ye think ye have eternall life.* So much as to say, if you will not accept of the three first Testimonies of me (which sure are most efficatious

Joh. 1. 34.
Joh. 5. 36.
Mat. 3. 27.
Luk. 9. 35.
Joh. 5. 39. 40.

ones

ones (otherwise I had never produced them) yet at least ye cannot reject the Testimony of the Scriptures, in which you glory so much, they themselves, if you search and examine them, as you should, do give Testimony of me, that *Jame* the *Messias*, promis'd by God, *Why therefore, will ye not believe, &c.* Thus in my Opinion your Argument retorts it self upon you more then oppugneth us. For you contend that only Scripture is necessary for the decision of controversies, and difficulties in faith, and yet you see, that Christ himself does not so, but remits us to those other Testimonies, as well as Scripture, now the Catholick Church does in this, as in all things else, imitate our blessed Lord and Saviour, for in those controversies which she hath with all Adversaries she does not use the testimony of Scriptures only but likewise the testimony of the most antient and holy Fathers, the invincible evidence of the true Mother-Church, and the testimony of divine miracles, which are frequently one for the confirmation of our faith. But you forsooth as if you were wiser than Christ himself, will neither admit or hear of any thing but out of Scripture alone, in which you shew your selvs like those Jews against whom our Saviour so disputes: for the Jews casting off all other testimony, would admit onely of Scriptuee, and yet they neither understood it then nor yet do or ever will, as the Apostle tels us when he says. but their minds were blinded; for untill this day remaineth the same Vail untaken away, in the reading of the Old Testament, *&c.* and again when *Moses* is read, the Vail is upon

2 Cor. 3. 14, 15.

upon their hearts, &c.

To the third.

For what you urge so hard out of the *Acts*, you shall find to be to as little purpose as the other, if if you but please to examine the Context, which tells you, *That there being a Synagogue of Jews at Thessalonica, St. Paul as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures, opening and alledging that Christ must needs have suffered and risen again from the dead, and that Jesus whom he preacht unto them was Christ, &c.* But the Word so preacht did but little profit those of *Thessalonica*, then follows that they of *Berea* were more Noble then those of *Thessalonica*, in that they received the Word with all readinesse of mind and searched the Scriptures daily whether those things were so? *&c.* Now I would fain know what you wil conclude out of this, as to your purpose, unless thus. Those of *Berea* searched the Testimonies of Scripture concerning Christ, that were quoted by St. *Paul*, therefore Scripture alone must determine faith, and be the only Rule and Judge between us. That is just as if you would say, that one of your Doctors, searcheth all the testimonies of St. *Austin*, that are quoted by *Bellarmin*, therefore St. *Austin* is the only Judge of Controversies. Or thus, one of your Congregation searcheth all the testimonies which are produced against a great Doctor of yours, as they are quoted by a greater of your own, therefore that great Doctor is the only judge of Controversies. Or thus, one of your Doctors, searcheth all the Traditions Act. 17. 2, 3.

ditions that are alledged in the Councill of *Trent* thefefore only Tradition is to be receiv'd for a Judge of Controverſies. I pray you forbear theſe pitiful conſequences, and yet your great Doctors ſeldom make better & are not aſham'd of them, ſo I may well excuſe you and others ſeduced by them.

To the Fourth,

I ſay that your Argument, if it had any weight at all, would ſerve altogether as well againſt your ſelf as us, for if as you underſtand it every man be a Lyar add may erre, it will follow neceſſarily, that *Moſes* with the Prophets, Apoſtles and Evangeliſts, nay that your Friends, *Luther* and *Calvin*, nay all your Preachers to be Lyars and may erre, becauſe they are men, therefore there is no credit to be given to any of them, no confidence to be put in them, but all things that are ſaid by them muſt be taken for ſuſpected and uncertain: where then is faith? Nor matters it though they ſay, that the Word which they tell us, is not their own but Gods Word, for if they be Lyars, they may as well lye in the delivery of Gods meſſage, as in any thing elſe of their own, nothing therefore can be certain. But God forbid that any Chriſtian ſhould think ſo, for it is far otherwiſe.

Firſt, we confeſs the Scripture to be certain and infallible, becauſe it is the Word of God, but we adde that it is ſo obſcure, that the true ſence and meaning cannot eaſily appear to every man: Therefore of neceſſity there muſt be ſome other Judge that muſt infallibly determine what

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is the clear and genuine sence of the Scripture it self. Now this infallible Judge cannot possibly be every private man, for then there would be so many Judges as there be men, and diversities of Opinions: and so there would be an utter impossibility to agree to any thing, or compose any difference in Religion, every one being apt to favour his own opinion. It is necessary therefore that there should be a publick Judge agreed upon who shoud have a power of decreeing, defining, and determining all things between differet parties. Then again we says that we must consider men in two respects, first as men and the sons of *Adam*, so obnoxions to many naturall corruptions, so without doubt they are all prone to lying and falshood. In the next place we must consider them as they are directed and govern'd by the Holy Ghost for the instruction of others: so they are infallible and without possibility of lying, such as *Moses* in the Old Testament, with his Congregation of Elders about him. So were divers other High Priests that succeeded him, such were the Prophets, *Isaiah*, *Jeremiah*, *Ezechiel*, *Daniel* and all the rest. Such in the New Testament, were the Apostles to whom it was said, *I wil from the Father send you the spirit of truth* and again when the of Spirit of truth shall come, he shall teach you all truth. now where there is all truth there can be no lye. Such ever was, now is, and still must be the Church of Christ, which having the perpetuall assistance and government of the same Holy Spirit, ha's never

Gen. 8. 21. Psal. 38. 6. Num. 11. 17. Deut. 17. 9 Aug. 2, 12. Malac. 2. 3 Jeremi. 1. 7.

Iohn 16. 6. 13.

as it were the heart of it, so long therefore as the faithfull Christian shall continue in the unity of the Church and keep close to the Doctrine of the supream Bishop and Councells, he shall participate of the assistance and government of the holy Ghost, nor can erre in faith: but if through any pride or perversity of spirit, he shall disagree and depart from that head and heart, then he shuts all those passages and Chanels, by which that divine assistency and direction is to be derived, and so must of necessity be seduced from truth, and led into a Labyrinth of errours, as we have sadly seen in all the antient and modern Hereticks. The next similitude may be drawn from a flock of sheep which indeed is the best representation of the Church, as our Saviour himself is pleas'd to attest in the Gospel: for as the whole flock being in one Fold or place collected together, has the perpetuall assistance and guard of the Shepherd, and so are defended from the malice & fierceness of wolves so the Universall Church of the faithfull, being collected in one faith and spirit. has the perpetuall care and assistance of that divine Shepherd, who said, *I am the good Shepherd and know my Sheep*, and again, *and I am always with you to the end of the World.* And just as each single Sheep se long as it remains in the society and Communion with the Flock, and under the aare and custody of the Shepherd, is safe and secure from the mouths of wolves, so is each single Christian, so long as he remains joyned and tyed up in the unity of the Church, that is, submits to the sence and doctrine of the whole Church, is

Joh. 10. 14
Matth. 28. 20.

safe

never err'd yet in matter of faith, nor ever can, now I presume you may require to know of me whether all and every one of this Church hath this great assistance and direction of the Holy Spirit; that he cannot erre in matter of Faith?

I do readily answer, that every one of the faithfull has it, but by way of dependance upon the Church, and from it. So long therefore as any man remains in conjunction with the Church he cannot erre; if he separates or dissents from it, he must needs of necessity fall into an errour, which I'le thus explain to you, by two Examples or similitudes.

The one may be taken from the proportion of a humane body, in which we see that all the members do jointly and severally paticipate of the vitall and sensitive spirits, by which life is preserved in them all, but yet they have these spirits derivatively from, and by way of dependency upon the head and heart: for it is from them as from a double Fountain, those spirits are derived into the other members: so that when the Channells and passages, by which that derivation and distribution is made, are stopt or intercepted, it must follow necessarily, that the other Members must be left destitute of spirits, and be rendred incapable of performing their Office, but being open all will be well. So likewise in the Church, all the faithfull, which are as it were Members of it, have a certain assistancy and direction from the holy Ghost, but by way of dependency upon the Pope, who is as the head of the Church and from Councils, which are

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safe and secure from all danger of errour and infidelity. In the last place, as sheep that go astray from the flock, are out of the protection of the Shepherd, and by consequence must fall into the danger of Wolves: so Christians which depart from the common sence and doctrine of the Church must of necessity fall into millions of errours, for want of the assistance of the holy spirit, which is the Judge and Guardian of that. I pray you good Mistris *N.* have a care how you expose your self to this terrible danger.

To the Fifth.

I utterly deny that generall Councells have er'd in matters of faith; it is possible that some particular Councells might or some false Councells, more truely call'd conventicles. Then that some councills have determined variously, as to discipline and Ecclesiasticall government, I grant for variety of times requires diversity of Laws, and God himself gives the president of that, who changed many things in the new Testament, that were commanded in the Old. And as for Lay-men to be present in Councels, we do not at all deny, so they be as witnesses, defenders, Counsellors, Suggestors or Executioners of their decrees, but never as to have a Voyce in any Councill or Church businesse, and this is plain by those Councils, that we find in the *Acts* celebrated by the Apostles, and so clearly in every Age since, and why should Lay-men have to do more now? Now give me leave to reply something to you, and I'le be short in my proofs, having been so long in my answers.

That

That the Pope with a generall Councill, may detrmine what is of Fath and what is not,
I pove by expreſſe Scripture thus.

We find in Scripture ſome Councils celebrated by the Apoſtles that have actually made ſuch determinations. As firſt for the taking off the burthen of Circumciſion and other Indaicall obligations, we find the reſult thus. *For it ſeemed good to the Holy Ghoſt and to us, to lay upon you no greater burthen than theſe neceſſary things that they abſtein from meats offered to Idols, and from blood, and from things ſtrangled, and from Fornication; from which if ye keep your ſelves ye ſhalle well.* See here the form of an Apoſtolical Councell: Firſt the Text tells us, that the Apoſtles and Elders came together, and that St. *Peter* was Preſident and *Prolocutor*, then they iſſued out their decrees, with this authoritative preface; *It ſeimed good to the Holy Ghoſt, and to us*: Now do you find that any faithfull Chriſtians then did queſtion their authority, as you do now that of other Conncells aſſembled in like manner, and aſſiſted by the ſame ſpirit? Thus you ſee that Councell did decree ſomethings to be neceſſary for a time, which were not ſimply and of themſelves matters of faith, and to take off from the Jews many things that were to them before matters Faith: as circumciſion and other moſaicall Statutes. Why ſhould not I ſay the Church now have the ſame power when the ſame neceſſity ſhall require? we have I'm ſure, the ſame Chriſt the ſame holy ſpirit, the ſame faith, the ſame Church why not the ſame power in Conncills.

Act. 15. 28 29.

ver. 6. 7.

Stay there

Stay

Apostles Creed.

We read again of another Council celebrated by the Apostles when they wer to part one from another, and to go preach the Gospel, as the Lord had commanded them over the whole World: when they met together, and upon a large debate delivered to us the Creed, which you your selves and I'm sure the whole Church of Christ submits to as as points of faith, and is to this day called the Apostles Creed; and for some of those Articles, we have no Scripture at all nor any other authority but this, that they were so delivered by the Apostles: and I conceive it a duty incumbent upon all good Christians, what the wise Man adviseth, *not to remove the antient Landmarks which our Fathers have set.*

Prov. 22. 28.

In what respect a Councill or Convocation of Elders was with God, and ever taken for the representative body of the Church, is plain in many places of *Exodus*, especially,

Exod: 19. 3 7, 8. that whsre God commands *Moses* to say to the House of *Jacob* and tell the Children of Israell &c. And yet afterwards it is said of *Moses*, that he came and call'd for the Elders onely of the people, and laid before their faces all these Words which the Lord commanded him, &c. And though it is plain, that the Elders of the people onely answered, with whom *Moses* was talking, yet the Text tell us, *That all the people answered together and said, &c.* Whsch could dot be, nless onely so representatively by their convocation of Elders. How well therefore does the same *Moses* express this in his song,

Deut. 32. 7.

when

when he saith, *Remember the days of old consider the years of many generations. Ask thy Father and he will shew thee, thy Elders and they will tell thee, &c.* I should be infinite to run through all the Old Scripture to shew what a stamp of Majesty and Authority God Almighty fixt upon such assemblies, and what respect the people always rendred them. So it shall suffice to give you our Saviours own words and to conclude this point.

We find in St. *Matthew* thus, *Again, I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in Heaven, for where two or three are gathered together in my name, there am I in the midst of them.* March 18. v. 18, 20.

Now I would fain know, who can be convinced more evidently not to hear the Church, then he that will not hear a Councell there can be no where a greater and more conspicuous consent than in a Council, nor can there be any Congregations assembled more in the name of God then generall Councells are, and yet you are pleased to cast contempt upon them. But give me leave to tell you, let the Authority of Councells be once taken away and all things in the Church will bee ambiguous and uncertain. First all the antient Heresies that have been condemned by the authority of Councells, and cast out of the Church may be reviv'd and reinforced upon Christians with as much reason, as any primitive and Catholick Doctrine. Then set up the Authority of Scripture alone against that of the Church and

Councills, and then Scripture it ſelf will be uncertain, for thruſting out that authority wich ha's commended ſacred Scripture to us, and commanded us to recive it, what Scripture is it that opinionated men wil not reject, an condemn for *Apocrypha* which will not ſave their own turns? as ſome of your Doctors have notoriouſly done, and ſo in fine we can never agree upon the point what is Scripture and what is not. Thus muſt the Church of Chriſt fall into a moſt miſerable condition, for upon the ariſing of any doubt in matter of faith, there can be no way found out to decide it, but every particular perſon according to the proportion of wit in his own pate, ſhall frame to himſelfe faith of what form or faſhion he pleaſeth. How then hath Chriſt provided for his Church a ſufficient rule to go by? and why ſhould his Evangelioall Law be called the moſt perfect, if he has not otherwiſe order'd a determination of all emergent controverſies? But thanks be to our moſt gracious God and Saviour, he has abundantly done it for us, as I ſhal more amply ſhew in my anſwers and replyes to the following heads of this your Paper, which God give you grace with prudence and impartiality to peruſe.

To

To what you alledge for Scripture to be the only Rule of our faith, and against the Authority of the universall Church and it's Traditions, I answer thus.

To the first.

I say that you are very much mistaken in matter of Scripture, so I shall be bold to inlarge a little upon it, for your better understanding. And first it is to be observed that our Saviour himself writ no book at all, neither commanded his disciples or Apostles to write any, inso much as being to send them to plant his Church, he said not to them go and write, *but go and preach to the whole World.* Therefore we find the Old Law written in Tables of Stone: but the Gospell had no other writing then, but in the hearts of Christians. So St. *Paul* plainly expresseth it, *Ye are our Epistle &c.* & again, *Forasmuch as ye are manifestly declard to be the Epistle of Christ, ministred by us, not with ink, but with the spirit of the living God, not in Tables of stone, but in fleshly tables of the heart, &c.* This was before prophesyed by the Prophet *Jerem. Behold the days come, saith the Lord, that I will make a new Covenant with the House Israell and with the House of Judah, not according to the Covenant that I made with their Fathers.* But this shall be the Covenant that I will make with the House of *Israel, after those days, saith the Lord, I wil put my Law in their inward parts, and write it in their hearts, and I will be their God and they shall be my people, &c.*

Matth. 28.

2 Cor. 3. 2, 3.

Jer. 31. 31. & 32 33.

Again we find, that the Church is much ancienter then Scripture; for when the Apostles began to preach, there was no Evangelical Scripture, no Epistle of St. *Paul* extant, and yet the Church was then purchased and sprinkled with the blood of Christ, and governed by his unerring Spirit. So the Apostles without any authority of the Scripture of the New-Testament, proceeded to the election of *Matthias*, and to the ordination of seven Deacons, &c. So *Peter* proceeded to the sentence against *Ananias* and *Saphira*, which struck the breath out of their bodies, &c. Now we know that the Apostles were very diligent in preaching, and sowing the word of God and yet we finde but very little that they left us in writing; so it must follow, that they taught a great deal more then they wrote, which must have equal authority with their writings. Yet further, it is plain that the Scripture it self cannot be authentical, without the authority of the Church; for the Canonical Writers themselves, were but members of the Church; and how shall any private man know what Scripture is Canonical and what not, but by the Church? Why should any man believe the Gospel of St. *Mark* to be Canonical, who never saw Christ, and the Gospel of *Nicodemus* not to be so, who both saw and heard Christ, as St. *John* testifies of him? and why should the Gospel of St. *Luke* the Disciple be receiv'd, and the Gospel of St. *Bartholomew* the Apostle be rejected, unless we humbly comply with the power and authority of the Church, which hath so

Acts 1.

Acts 5. 6.

John 3.

ordered

ordered it, and clearly confeſs that the Church can judge of Scriptures? Thus ſince it is plain, that the Church is ancienter then Scripture, and that no Scripture can be thought authentical, without the authority of the Church, can any Chriſtian be blamed, for ſaying that he would never believe the Scripture, but that the Authority of the Church commanded? it over over and above all this the Authority of the Church over Scripture is hugely evident in many particulars of Scripture: As firſt, the Scripture commands thus, *Remember that thou keep holy the Sabbath day, ſix days ſhalt thou labour, and do all that thou haſt to do, but the ſeventh day is the Sabbath of the Lord thy God*, &c. And yet the Church changed the Sabbath into the Lords day by its own authority, and not only without, but againſt known Scripture. Again, Chriſt ſaid to his Diſciples in the Mount, *that he came not to diſſolve the Law, but fulfill it*; and yet the Church in the Apoſtles Councel, decreed and pronounced boldly for the Ceſſation of thoſe Legalities. We find again in the laſt of St. *Matthew*, Chriſt ſaying to his Diſciples, *Go ye therefore, and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt, teaching them to obſerve all things, whatſoever I have commanded you.* Here Chriſt laid down an expreſs form of Baptiſm in the name of the holy Trinity, and yet the primitive Church did think fit to change that form into a Baptiſm in the name of Jeſus Chriſt only, for ſo St. *Peter* enjoyned them,

Exod. 20.

Matth. 28, Act. 15.

Matth. 28. 19, 20.

them, *Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins* &c. And again we finde that the Samaritans were baptized by St. *Philip* in the name of *Jesus*: So again, upon St. *Pauls* preaching at *Ephesus*, when they heard this, they were *baptized in the name of the Lord Jesus*. Above all this, we find the Scripture telling us, that it was defined in the Apostles Councel thus: *It hath seemed good to the holy Ghost, and to us*, &c. *that ye abstain from meats offered unto Idols, and from blood, and from things strangled*, &c. This we see is most plainly and expresly defined by the Apostles, and as clearly attested by Scripture, and yet the Church in after Ages hath thought fit to change that decree, and permit Christians to eat strangled things and blood; nay, you that dispute against the Authority of the Church in matters of Faith, are contented to submit to it in point of eating, you could not otherwise deny the eating of a black pudding or strangled Hen, to be a most notorious transgression, nor could any thing excuse us from sin in so doing, if the Church had not a power over the Scriptures. And to conclude, if the authority of the Church were not over the Scripture, then all Jews that should be converted now to the Faith of Christ and come to Baptism, should be tyed still to the observation of *Moses* his Law; for so we finde in Scripture, that the Apostles themselves, and others of that Nation, which became Converts, did always do. St. *James*, and all the Elders said to St. *Paul* upon his return from the Gentiles;

Act. 2. 38.
Acts 8.
Act. 19. 5.
Act. 15. 28 29.

tiles: *Thou seest brother, how many thousands of Jews there are which believe, and they are all zealous for the Law, and they are informed of thee, that thou teachest all the Jews which are among the Gentiles, to forsake* Moses, *Saying, that they ought not to circumcise their children, neither to walk after the customs: What is it therefore? the multitude must needs come together; for they will hear that thou art come. Do therefore this that we say unto thee, we have four men which have a vow on them. Them take and purifie thy self with them, and be at charges with them, that they may shave their heads, and all may know, that those things whereof they were informed concerning thee are nothing, but that thy self also walkest orderly, and keepest the Law. As touching the Gentiles which believe, we have written, and concluded, that they observe no such thing, save only that they keep themselves from things offered unto Idols, and from blood, and from things strangled, and from fornication.* Here it is plain that St. *Paul* with many thousands more, did observe the Law of *Moses*, and that by the immediate order of St. *James*, the Prelate of the place, and the Councel of all the Elders. This we know clearly altered since by the authority of the Church, and what a fine confusion it would produce, if otherwise practised now, I will leave your self to judge. Act. 21. 18, 20, 21, 22, 23, 24, 25.

To the second.

I say, that what you urge out of *Deuteronomy*, makes no more against us, then it does against the Apostles themselves, from whence we received

ceived our Traditions: but most especially St. *Paul*, who expressly bids us to *hold fast the Traditions which we have received*: Nay, and all the holy Fathers of the Primitive Church, who have always imbraced, and held them. Nay yet further, you do most manifestly oppose and oppugne your own selves, who receive the Tradition of Scripture, the Lords day, and many holy days, with divers other things which you hold in great reverence, by no other Authority. If therefore we Catholicks offend in so doing, than the Apostles themselves, and all the Primitive Fathers and Christians, and you your selves are as guilty of a fault; if they be innocent, and you too, why should we be condemned? Again, give me leave to tell you, that you have wholly mistaken the sense of that Text, and that I will demonstrate to you out of the context; which
Deut. 4. 1. 2. runs thus. Now *therefore hearken, O Israel, unto the Statutes, and unto the Judgements, which I teach you for to do them, that ye may live, and go in, and possess the Land, which the Lord God of your Fathers giveth you. Ye shall not add unto the word which I command you; neither shall you diminish ought from it, that ye may keep the Commandments of the Lord your God which I command you.* As if he should say, I give unto you precepts both Ceremonial and Judicial, which ye ought perfectly and entirely to keep; for so much is signified in those words ye shall not add nor diminish; and this precept to that people, is delivered though in other words, yet to the very same sense in divers other places, that they

should

should be punctual in the observation of what was commanded them, and not to swerve or turn to the right hand or the left. So that these three things are upon the matter all one, that is perfectly and intirely to keep *Moses* his precepts, not to turn from them neither to the right hand, nor to the left, and last of all, neither to add to, nor diminish from their observation. Which now is plain cannot be so understood, as if it were unlawfull to add any new precept; for then it had been utterly unlawful to add those new Evangelical precepts, as Faith in the blessed Trinity, the whole business of Holy Baptism, and the Eucharist; which you receive as well as we: but the sense of those Texts must be plainly this, that they ought to be very exact in the observation of *Moses* his Laws, not to corrupt them with any addition or dimunition, but to keep them intirely; as for example, this was a Mosaical precept. If *a woman have conceived seed, and born a man child, then she shal be unclean seven days, &c. And in the eighth day, the flesh of his foreskin shall be circumcised*, &c. To this precept now, it was not lawful to add or diminish from that, it was not lawful, neither before nor after the eigth day to circumcise the child, nor was the uncleanness of the mother to last more or less than seven days. Now the same reason holds throughout all other precepts, as I shall shew you in my answer to your next Argument. But from what has been said already, it is very evident, that this Text out of *Deuteronomy*, which you press so hard, makes nothing at all to the purpose, unless you can think

Deut. 17. 20. Deut. 28. 14. Deut. 31. 29. Josu. 1. 7. Levit. 12. 2, 3.

think this a good Argument. The *Jews* were bound perfectly and entirely to keep the commands of *Moses*; therefore Christians must not admit of Apostolical Traditions, but be content with only Scripture: which I think no reasonable man will take for other than an absurd and ridiculous consequence. But that the business may be more clear, give me leave to ask of you whether those commands did belong to the Jews only, or to us Christians, as well as they? If to the *Jews* only, why do you alledge that Text against us, or why should we be obliged to the observation of those precepts? If they belong to us Christians likewise, why do not you keep all the *Mosaical* Law? Why do not all the Mankinde amongst you Circumcise themselves? And why do you forbeare the observation of all the le- the legal Ceremonies? In the last place answer me, why do you urge the first particle of the text against us, *you shall not add*, and do not in like manner urge against your selves, *ye shall not diminish*? but I fear I have been too long in this.

To the third.

I wonder truly how you can infer from that Text, that nothing is to be done, but what God commands, and all humane precepts to be cast away. If so, what will you say of the Jews themselves, that did with all exactness observe the Feast of Dedication that was no more then a humane precept? What will you say of the *Rechabites*, who did most religiously observe the Commmand of their Father *Jonadab*, in a perpetual abstinence from wine? What will you think of the Apostles, who in their Council at

Jer. 35. 6
Acts 15. 29.

Je-

Jernſalem commanded abſtinence from blood and things ſtrangled? what will you think of St. *Paul*, who diſtinguiſheth between his own commands and thoſe of Jeſus Chriſt, what will you think of all ſorts of Magiſtrates, who are forced to faſten humane Laws and precepts upon us, for the preſervation of peace and juſtice in a Common-Wealth? What muſt ye think of your ſelves, who in yo r Synods & Conventicles make Laws and Eccleſiaſticall decrees, to bind up your own Congregations to obedience and will have obſerv'd by all? In the next place give me leave to tell you, that the ſence of this place is clean otherwiſe then what you would impoſe upon it. For as in your laſt Argument, you preſt a Text that was to be underſt od in generall, of all the precepts that were delivered by *Moſes*, which were to be exactly and entirely obſerv'd, ſo here you urge another that enjoins the entire Obſervation of one ſort of ſacrifice, and the Text runs thus. *When the* Lord *thy God ſhall cut of the Nations from before thee, whither thou goeſt to poſſeſs them and then ſucceedeſt them and dwelleſt in their land, take heed to thy ſelf that thou be not ſnared by following them, and that thou è quire not after their gods*, ſaying, *how did theſe Nations ſerve their gods, even ſo will I do likewiſe. Thou ſhalt not do ſo unto the* Lo d *thy God: for every abomination to the* Lord *which he hateth, have they done unto their gods for even their Sons and daughters have they burnt in the fire to their gods*, then follows, *whatſoever thing I command you to do it, thou ſhalt not adde nor diminiſh from it.* All which as I humbly conceive amounts to this, *When thou*

1 Cor. 7. 12.

Deut. 12. 30, 31, 32.

Similit.

ſhalt

shalt come into Palestin, the Land of Promise, whither thou art going, and shalt offer to the Lord thy God a Sacrifice, thou shalt not imitate the Gentiles that offer their sons and daughters by fire to their false gods, but this thou shalt onely offer what I command thee. To wit, of the Beasts, Sheep, Goats, Kids, Oxen, Calves, Pigeons, Sparrows, Turtles. Of the fruits of the earth, fine flower, Bread, Salt, Frankensence, handfulls of Ears of Corn and Wheat; and of Liquors, Blood, Wine, Oyl, Water. This onely do, that is offer to the Lord, thou shalt not adde any thing of the Sacrifices of the Gentiles, nor diminish any thing of mine, that I have commanded thee. What you will conclude from hence, I know not unless you infer thus; The Jews were oblig'd to offer nothing in Sacrifice to God, but what the Lord had commanded, therefore Christians ought not to observe any humane precepts, whether civil or Ecclesiasticall: a most excellent consequence, so fare it well.

To the Fourth.

I answer, that your Argument would be much better imployed upon your selves then against us, and in this manner I retort it. If any man shall preach another Gospell than that which the Apostle himself preacht, let him be *Anathema*; but you preach another Gospell bdsides, nay against that which the Apostle taught & preacht, because do manifestly oppose Traditions, which he commanded us to keep, when he said hold fast traditions; therefore you are to be *Anathema*. But to answer yet more closely to what you urge out of the Apostle; I would desire you to gather out of the

the scope of the Apostle, whether his intention was there to condem all traditions, or on y this, that the Galations being taught by St. Paul, that the ceremonies of the Mosaicall Law were abrogated, and that not any man could bee justified by those Cnremonies, but by faith in Christ, and they were from this Doctrine seduced by some false Apostles, who taught that they could not be saved by faith in Christ, unless they were also circumcised and observed other moisaical Ceremonies: St Paul here addresseth himself against those false Apostles, when he saith, *and if any man preach any other Gospell than that ye have received, let him be accursed*: so much as to say, you have received from me that a man is justified by faith in Christ anp not at all for the observances of Moses his Laws, if any man instruct you otherwise, let him be accursed. But how can it follow frow hence that Apostalicall Traditions are to be rejected, but rather received, conserved, and Religiously to be honoured, because they are not against that which St. Paul preacht te the Galatians concerning Justification, but rather they are that very thing which he preacht to the Thessalonians, when he bid them hold fast the traditions that they learnt, and that the Word received in the Text, does sufficiently clear, for he speaks not only of the Gospell that he had preacht, but of the Gospell that they had received.

Gal. 2. 16. c. 1. 6. c. 3. 1. c. 4. 9 & c. 5. 1.

To the Fifth.

I say your Argument is vehy weak, which you draw out of St. John, which you frame thus as I understand it. It is not lawfull to adde to the Words,

Words of that Revellation, therefore it is not lawfull to adde our traditions to Scripture, let any one judge now whether that be a naturall consequence? the truth on't is, that that Text out of the Revelation may be most clearly brought against most of you, who do not only diminish the Words of that Propheſie, but take the whole to be ſuſpected, thruſt it out of your Canon, and account it for Apocrypha. Then others of you again are pleasd to adde to it moſt notoriouſly, as when ſome of your Doctors go about to intepret that part of the Revelation, which tells us, that there ſhall come two witneſſes, that ſhall propheſie a 1260. days cloathed in Sackclooth, who ſhal have power to ſhut heaven in the days of their propheſie, and have power over Waters to turn them in blood, &c. they will perſwade us that theſe two witneſſes are your two great Prophets, *Luther* and *Calvin*; now it is plain, that they were not cloath'd in Sackcloth, nor had power to ſhut heaven, &c, Now it is evident that the Text you Quote, makes nothing towards the condemnation of our traditions, but forbids that nothing be added to that book, but that which is a true part of that Apocalyptical Prophecy: Otherwiſe it muſt be unlawfull to receive the Propheſies of *Jeremy*, *Iſay* and other Prophets of the Old Teſtament, as also the Goſpels and Epiſtles of the new, and our whole Symbol of faith. So that it is plain we are only by the Text forbidden to deprave any part of that Apocalyptical Propheſie, which the Apoſtle inſinuates maybe done 2. ways, either by addition by putting any thing into that Propheſie,

Rev. 11. 3. 6.

which

which truely is no part of it: Or by diminution, as if any man should detract from it, any part as not belonging to it, which really was so. Now when you have shewed that we Catholicks do either of that, I shall grant your Argument to conclude something.

To the Sixth.

I say you still strangly conclude out of the Apostle, and I pray you mark your Argument. All Scripture is profitable for doctrine, for reproof, for correction, for instruction, &c. Therefore all Traditions are unnecessary. I will give you such another consequence. All meat is profitable for nourishment, therefore drink is unnecessary. Or thus, all Alms giving is profitable for Salvation, as St. *Luke* and the Propher *Daniell* assures us, therefore prayer is to no purpose, and the Sacraments themselves are unnecessary. Or it may be you intend your Argument thus, all Scripture is profitable, that is sufficient, therefore Traditions are altogether useless. What strange interpretation of Scripture is this? Is to be profitable and sufficient alone? then mark this consequence, St. *Paul* tells *Timothy*, that godlinesse is profitable to all things, therefore all other things are unnecessary. Again the same Apostle bids *Timothy*, take *Mark* and bring him with him, adding, that he was profitable unto him for the Ministry: therefore *Timothy*, *Titus*, *Onesimus* and *Luke* that was

Luk. 11. 41
Dan. 4. 24

1 Tim. 4.
2 Tim.

then with him, were all unneceſſary. Who ſees not now, that if his Licence may be admitted of interpreting Scripture after this manner, that the whole muſt of neceſſity be corrupted quickly & adulterated. But now that you may more clearly ſee your errour, I will ſhew you the whole ſcope of the Apoſtle in theſe words. Firſt in the precedent Words, he exhorts *Timothy* as a Biſhop, to inſtruct thoſe that are commited to his charge in faith and good works, and to reprove and convince adverſaries who rejected the truth and were men of corrupt minds, reprobate concerning the faith, and ſo he addes to ſhew him how he was to do it, theſe words. *But continue thou in the things that thou haſt learned, and haſt been aſſured of, knowing of whom thou haſt learned them*, and that from a Child thou haſt known the holy Scriptures which are able to make thee wiſe unto ſalvation, through faith which is in Chriſt Jeſus, for all Scripture is given by inſpiration of God, and profitable for doctrine, for reproof, for correction, &c. Now here by the Scripture, which he ſays, *Timothy* had known from his Infancy, he muſt needs underſtand the Scripture of the Old Teſtament, for at that time when *Timothy* was a child, there could be no Scripture of the new Teſtament extant. The Apoſtle therefore in the Text ſo argues, all Scripture divinely inſpired, is profitable to teach friends to convince adverſaries, but the Scripture of the Old Teſtament, which thou haſt learnt from thy Infancy, is divinely inſpired, there it is ſo, and ſo profitable. In the ſame manner

2 Tim. 3. 8. ver. 14, 15, 16.

ner we under the Gospell, may agree thus. All Scripture divinely inspired, is profitable to teach, to reproves &c. But the Scripture of the New Testament is divinely inspired, therefore it is profitable to teach, reprove, &c. That is, whosoever is instructed in knowledge of that, shall find great helps to perform all that now out of these Arguments, grounded upon that Text which you urg, we may collect these 3 propositions to be true. First, that all Scripture divniely inspired is profitable to teach, reprove, &c. 2ly. That the Scripture of the Old Testament is profitable to teach Thirdly, that the Scripture of the Old Testament is so; and so profitable likewise. So as therefore this does not follow the Scripture of the Old Testament is altogether useleise and unnecessary, so neither does this follow. The Scripture of the New Testament is profitable, Therefore the Scripture of the Old is altogether useleise and unnecessary. Nor can this with more reason follow, the Scripture of both Testaments New and Old, is so and so profitable, therefore Tradition is altogether useleise and unnecessary. Then that which the same Apostle tells us in another place, I am sure were altogether impertinent, if not impious; When he says, hold fast Traditions.

To the Seventh.

I answer in short, that there can be none so blind but must see, that which you urge out of the Gospell and Epistles, was only spoken, either of Traditions of the Jews, which the Pharisees made ill use of, as I have shew'd you before: or of the traditions of the Gentiles, which were quite and clean repugnant to Christianity, but such as those we speak not of, much less defend, but onely those divine and Apostolicall traditions, which we have received, and must for ever continue in the Christian Church.

to the Eight.

I confesse the Church to be a Congregation of all the faithfull, which are of the body of Christ; but yet we know what is done by our Princes, Peers and Commons assembled in Parliament, is said to be done by the whole Nation: so what the Prelates of the Church, with those others, that are chosen to sit with them in Councels shall determine, is said to be done by the whole Church. For otherwise the Church could never be Congregated, & then

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to what purpose did our Saviour say that, in St: *Matthew, But if he will not hear thee tell the Church, but if he shall not hear the Church let him be to thee as a Heathen and a Publican.* Now Matth. 18. he that would tell the Church any thing in your sence, must ramble all the World over to do it. But it is plain that our Saviour by the Church there, meant the Prelates and Presidents of it, for presently after he speaks to his Apostles as to Prelates, and give them the power of binding, &c. That you may the better understand this, take along with you the whole context of that place of *Denteronomy*, which I have before quoted to you, and that you shall find to be this. *If there arise* Deut. 17. *a matter too hard for thee in judgment, between blood and blood, between Plea and Plea, & between stroak and stroak, being matters of controversie within thy Gates, then shalt thou arise and get thee up into the place which the Lord thy God shalt chuse* 8, 10, 11, *and thou shalt come unto the Priests and Levites, and unto the Judge that shall be in those days, and enquire: and they shall shew thee the sentence of judgement. And thou shalt do according to the sentence which they of that place (which the Lord shall chuse) shall shew thee, and thou shalt observe* 12, 13, 14. *to do according to all, that they inform thee. According to the Sentence of the Law which they shall teach thee, & according to the judgment which they shall tel thee, thou shalt do, thou shalt not decline from the sentence which they shall shew thee, to the right hand nor to the left. And the man that will do presumptuously, and will not hearken unto the Priest*

(*that standeth to Minister there before the Lord* (*thy God*) *or unto the Judge, even that man shall dye, and thou shalt put away the evill from Israel.*

I pray you observe here the power and great authority of the old Legal Priests, and consider then the just power that the Evangelicall ones ought to have, and do not forget to observe the dismall punishment of presumption, and disobedience. Then I pray you be pleas'd to observe how the Primitive Christians did follow the orders that were given by *Moses* in *Deuteronomy*, for we find in the *Acts*, that when a great dissention arose about the businesse of circumcision, the Apostles and Elders came together for to consider the matter, and upon the issue of the dissention and disputation they determined to send *Paul* and *Barnabas* up to *Jerusalem* unto the Apostles and Elders there about this question, and they did so, and it follows it so pleased the Apostles and Elders with the whole Church, now what was the whole Church there, not the whole Congregation of Christians, but they went up to the Apostles and Elders about this question, here it is plain that the Apostles and Elders were the representative body of the Church.

Act. 15. vers. 2. vers. 6. vers. 22.

To the Ninth and last.

I utterly deny the whole Church to be such an invisible thing, as you would have much less not to be understood; for first if it were so hidden from the eyes and understanding of men, why or how

how should our Saviour command us to tell the Church; and if he hears not the Church, &c. Now if the Church were hidden, how could any man tell it any thing? and if it were not to be understood how could any man hear it? Do we not find that the Church is the body of Christ and all Christians the members? and this is plain in severall places of Scripture? Now how can you say that body and those members are hidden and the Church to be only in clouds, when St. *Paul* tells us plainly, you are the body of Christ, and members one of another, &c. It has been of Hereticks always to run into Dens and Caves and hiding holes, the Church ha's always put the Candle in the candlestick, as the Gospel teacheth us. The Church ha's been always visible to us in Councils in the Apostolicall Seat, in Bishops, Presidents and Pastors of severall Churches. For if the Church were in the clouds, and a meer Mathematical Phantasme, as you would have it, how could the Brother that St. *Paul* speaks of, have his praise throughout all the Churches? And the Prophet *David* repeats so often, with thee is my praise and glory in the Congregation of thy people, and in the Chair of the Elders, let thy name be praised, and desires that he may see the good of his chosen that he may rejoyce in the gladnesse of his people and that he may glory with his inheritance &c. Now I have been inform'd indeed that it ha's ever been the fashion of all old Hereticks to strengthen the Church with a narrow compass, and draw it within the compasse of

Math. 18. Rom. 12. 1 Cor. 1. 12 Ephes. 1. 5. Col. 1. Luke 11. 2 Cor. 8. 18. Psalm 21. Psal. 106.

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one of their convanticles, I hope you will not be guilty of that fault; and whereas you urge it for a matter of faith, therefore not to be seen; I ask you whether God the Creator be not to be seen in every thing that moves and has a being, and yet the Creation is an Article of faith. I ask whether Jesus Christ God the son was not seen in the flesh, and so ascend visibly into heaven, and yet matters of faith. I ask again whether God the ho-Ghost was not seen visibly to discend upon the Apostles, and yet an Article of faith propos'd by the same Apostles: and so the same I say of the Holy, Catholick and Apostolick Church.

Now because I have been so large in my answers, I shall not need to be otherwise then short in my replies, but something I shall urge to you out of Scripture; according to my former method, and that Scripture alone cannot be the Rule of our faith, I prove thus.

I shal begin with the Articles of your faith, and ours, contein'd in the Apostles Creed, and ask you whether all those are to be proved out of expresse Scripture. As first: that Article of Christs discent into Hell, the Church ha's ever believed it, as it is propos'd locally, but how shall we prove it I say out of Scripture? if out of Ecclesiasticus Eccles. 2 where it is said, *I will pierce into the lowermost parts of the Earth*; you will say it is Apocripha,

If

If out of St. Paul to the Ephesians, where it is said now that he ascended, what is it but that he descended first into the lower parts of the earth hee that descended is the same also that ascended up farre above all things, &c. Some of your Doctors have found a shift for that too: First they will say that he descended by his power not by his person. Then they will tell you of his descent into the wombs of the Virgin, &c. Ephes. 4.9, 10.

Now as you are pleased to distinguish upon it, what are we the better in that point for the Scripture? Then in the Athanasian Creed, how will you prove the one substance of blessed Trinity? if from that text in the Gospell (I and my Father are one) some of you will venture a distinction upon it too, as that they are one in will, not in substance.

Then again, as to the perpetuall Virginity of our blessed Lady which some of you will please to deny, but most prudent Christians believe: what Scripture have we for it, or for your and our observation of the Lords Day; I know no Scripture that (and so for a hundred things more) can be produced.

I say sure according to your judgement, that nothing is to be received but clear and expresse Scripture. Our Saviour himself not clearly proved the Resurrection of our bodies against the Saduces, for he brought no certain cleare and expresse text, but onely this

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because it is said in the Old Testament, the God of *Abraham*, the God of *Isaac*, and the God of *Jacob*; our Saviour therefore infers, that God is not the God of the dead but of the living, and then we know that those Patriarchs were only living in their souls, not in their bodies: So I say upon your grounds, that was no conviction to the Sadduces; By all this it is plain, that not only those things are to be blessed, and observed, which are expresly to be found in holy writ, or clearly proved out of it, as those of your Church will have it; but also we are to believe and observe, what our holy Mother the Church believes and observes. For we see all things of Faith are not clearly delivered in sacred Scripture, but very many things are left to the determination of the Church, which because it is enlightened & governed by the holy Ghost, cannot possibly wander or go astray out of the track of truth. Our Saviour, therefore in St. *Johns* Gospel said to his Disciples, *I have yet many things to say unto you, but ye cannot bear them now; Howbeit, when he the Spirit of truth is come, he will guide you into all truth, &c.* The holy Church therefore observeth many things in its Rites, and Ceremonies, besides matters of faith, from the familiar instinct of the holy Spirit, and by the tradition of the Apostles and Primitive Fathers, which though they are not expresly to be found in holy Scriptures, yet they are no ways against them, or differ from them. Nay they are in all things most conformable to them, and therefore to be embraced

John 7 6. 12, 13.

in its Idolatry

braced and observed by all good Christians; for so St. *Paul* most expressly tells us: Therefore Brethren stand fast, and hold the Traditions, which ye have been taught, whether by word, or our Epistles. 2 Thes. 2. 15.

Again, St. *Paul* speaking to the *Corinthians*, concerning the blessed *Eucharist* a thing in Christianity, as I take it, of greatest concernment, tels them that the rest he will set in order, when he comes; so all was not to be ordered by his Epistle, or written words, but something it is plain he was afterwards to dispose of concerning that important affair, by word of mouth. 1 Cor. 11. 34.

In like manner, St. *John* tels the honourable Matron that he writ unto, *That he had many things to write unto her, but he would not write with paper and ink, but he trusted to come unto her, and speak face to face, &c.* And so he likewise tells his friend, *Gaius*, *That he trusted shortly to see him, and that they should speak face to face*, and yet he said before, *that he had many things to write unto him, but he would not with ink and pen write unto him*, &c. By all which it is plain, that Christians are not in all things to be ruled and determined by the word written. Nay do we not plainly finde many things both of the words and deeds of our blessed Saviour, that none of the Evangelists make mention of, which the Apostles have supplied and expresst in word or deed. As first, St. *Paul* in the Acts of the Apostles, cites some words of our Saviours, that are not to be found in any of the Evangelists, and he bids them to remember the words of the Lord Jesus, how he 2 John 12. John 3. vers. 13, 14. *Act.* 20. 35 1 Cor. 15. 6.

he ſaid, that it is more bleſſed to give, than to receive; and no ſuch thing, or to that purpoſe, I could find yet, in any of the Goſpels. In like manner, ſome of his moſt conſiderable deeds, were not fully deſcried, or at all ſignified to us, by any of the Evangeliſts, *As that he was ſeen by above five hundred brethren at once*, which St. *Paul* moſt expreſly affirms to the *Corinthians*, which apparition of his I could never read any thing of, as I ſaid before, in any of the Goſpels.

Luke 10. 35.

Then there are ſome Eccleſiaſtical obſervancies, which you retain ſtill in your Church, that neither are to be found in Scripture, nor is the reaſon apparent to every one, why they were ever invented or uſed: As firſt, that we kneel at our prayers, is not from any command in Scripture, and yet you your ſelves hold it highly neceſſary. Then that we chooſe out of all the corners of heaven, that ſide where the Sun riſeth, towards which to turn our ſelves praying, it is neither in Scripture, nor apparently in reaſon to ordinary capacities, but only that it has been the practice of the univerſal Church.

Again we know, as I have ſhewed formerly, in the Old Teſtament, the Law was not the judge of difficulties, but the Prieſt, ſo at large in *Deuteronomy*, and the Prophet *Ezekiel* tels us plainly, that the Prieſts ſhall ſtand in judgement, and they only ſhall judge.

Deut. 17. Ezech. 44.

Now it is clear, that we admit of Scripture as well as you, but we differ in the underſtanding of it, becauſe you will have your own ſingle judgments

ments upon it to be your Rule, and we admit no other judge, but that authority which gives it, that is the Church. And this is apparently the reason, why all you that are out of the Church do so differ amongst your selves upon all points, and principally in that great point, concerning the blessed Sacrament, whether it be truly, and spiritually the very body and blood of Christ, by the figure and signs, and the bare letter of Scripture will never be able to determine betwixt you, and so there must be an impossibility of Accord in that, and a hundred things more. Thus we see that the Devil himself could alledge Scriptue against our blessed Saviour, which was, that God *had given his Angels charge over him, to keep him, &c.* But he malitiously mistook, or through ignorance misunderstood, which is not altogether so likely the sense of that place. Now whereas you do all pretend that the holy Scriptures are clear, and easie to be understood of all ordinary Readers, and so that lay people, and doting old women may be bold to venter their interpretations, and comments upon it: that is clean contrary to what St. *Peter* tells you, speaking of all the Epistles of St. *Paul*, in which are something hard to be understood, which they that are unlearned and unstable wrest as they do also the other Scriptures, unto their own destruction. Thus do you see what unhappy mistakes there were upon St. *Pauls* writings while St. *Paul* himself was yet alive, how much more then must there needs be now upon those

Matth. 4.

those grounds that you receive them. Nay St. *Paul* himself tells you, that if his Gospel be hid, it is hid to them, that are lost: Now it is plain it cannot be hidden to us, who take the sense and interpretation of the whole Church, you had best therefore look to your selves, that you be not lost, by hiding of it from your selves. And if the blessed Fathers of the Church, that were so conversant in Scripture, yet understood it not in those times, so near to the time of Christ himself, as some of you say that they did not, how can you presume upon your selves, and some late Doctors, that have dared to give you a contrary Doctrine, to what they have delivered to us? I have often meditated upon that place in St. *Lukes* Gospel, where it is said of the good *Samaritan*, that when he departed, he took out two pence, and gave them to the Host, and said unto him, take care of him, and what ever thou spendest more, when I come again I will repay thee. Just so me thinks our Saviour hath left us two Testaments, and whatsoever the Apostles, Doctors, and Fathers of the Church have added more, and we shall humbly observe, he when he comes again, of his great goodness will repay us. Now to sum up all, it is plain, by this that has been said, that some Traditions of the Church must have equal authority with Scripture, as the commands of a Prince have equal force and power upon Subjects, whether by word of mouth delivered, or by writing. So the word of God, written or delivered is still

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the word of God, and of equal power. And if you say that the Apostolical Tradition cannot be the word of God, I ask you whether the other part of the Apostles, that have left us nothing in writing, were not as well inspired of the Holy Ghost as they that did: you cannot sure deny it, and they were too the greater part of the Twelve. Now the Church of *Christ* still retains many things of their Doctrine, though we have none of their writing, and sure we are to give as much credit to those that writ not, as those that did. I ask you again, whether it be not a point of faith, that the whole Scripture taken together, of the Old and New Testament is the word of God? and again whether all that Scripture, especially in those things which concern Faith, and Salvation be not most clear from corruption? and again, that we have the true genuine, and legitimate sense of that Scripture, is a point of faith too. I believe you will not deny any one of these to be a point of your Faith: I am sure they are all of mine, so you must first acknowledge that I give as great an honour to Scripture as your self; and then if we both admit those three positions, as principles of Faith, we must necessarily admit of Traditions; for we have no Authority but that to justifie them, and if we do not admit those for principles, our Faith it self is wholly vain.

Then besides these three principles of Faith, there are others also, which we have only by Tra-

Tradition, as that the Symbol of our Faith, is Canonical and Apoſtolical. Then that Infants are to be baptized. Then that thoſe who are baptized by Hereticks, are not to be re-baptized. Then as is aforeſaid, that the bleſſed Mother of God, alwayes remained a Virgin. Then that in Baptiſm thoſe words ought to be pronounced, *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghoſt*, and that without them, there can be no valid Baptiſme. Then that there is a certain, and determinate number of Sacraments, and what that number is. All theſe things, I ſay, are not clearely to be found in Scripture but we muſt be beholding to the Authority of Tradition.

But laſt of all for Eccleſiaſtical Rites and Ceremonies, it is manifeſt that we can have no other authority but Tradition, and not Apoſtolicall; for all thoſe neither, but ſome of them only from the Primitive Fathers that ſucceeded the Apoſtles in the Government of Chriſt's Church, and that ſure is ſecurity enough for the practice and perſwaſion of any Chriſtian: for I have heard that a very ancient and moſt learned Father ſaid, that it was a piece of moſt inſolent madneſſe, to diſpute the doing of that, which the Church of Chriſt throughout the whole world his always frequented, and practiſed; ſo look you to it.

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There were other wicked and idolatrous Kings, as *Ahaz*, *Manasses*, *Amon*, and some others wicked, though not idolaters, but yet the use of the Divine Sacrifice and worship according to the *Mosaical* Law, does appear still to have remained in the Temple of *Solomon*, til the Babyloniſh captivity, as is evident by ſeveral places of Scripture. Then for the failing of the Synagogue in the time of Chriſt, which you alledge, it is not to be ſuppoſed that they failed from the true faith, which was before profeſt, but ſhe with her ceremonies and Sacrifices was turned out of dores, as was before typified in *Abrahams* bondwoman, it does not therefore follow that the Church, the true wife ſhould be ſo too. Then the Synagogue was therefore turned away becauſe it was neither perfect, nor ſufficient to ſalvation, for ſo St. *Paul* tells us that the Law brought nothing to perfection, and in that ſenſe the ceremonies and Sacraments of the Synagogue, are called by the ſame Apoſtle, weak and beggarly elements, but now the Church of Chriſt is perfect and ſufficient to ſalvation, becauſe it's Sacraments which are inſtituted by Chriſt, carry with them a vertue of juſtification, and taking away of ſinnes: the *Sacrrments* of the old Law, only promiſed a Saviour, but the *Sacraments* of the new give ſalvation. Again, the *Synagogue* contained only the ſhadow of future things as *St. Paul* ſpeaks; but the Church contains the light it ſelf, which is *Chriſt*, as St. *Iohn* aſſures us: now the ſhadow muſt neceſſarily

Heb. 7. 19.

Gal. 4. 9.

Heb. 10. 1.

Ioh. 1. 9.

fly before the light; the Synagogue therefore, with the Mosaical Sacrifices, ought to cease when the Church comes with Christ. *Last* of all, the Synagogue was instituted for servants, the Church for sonnes, now servants take wages of their masters for a time, and so are distinct by their matters; but sonnes succeed in the perpetual inheritance, which the Apostles thus insinuates to the *Galatians*, *Cast out the bondwoman and her sonne, for the sonne of the bondwoman shall not be heire with the sonne of the free woman*, and so enough of difference I conceive is shewed, between the Synagogue, and the Chureh, to shew you that the reason is not the same.

Gal. 4. 30.

To the second.

I deny that there shall be an universal falling away of the faithfull in the time of Antichrist, but of some onely. And in that methinks you contradict your self, for you say that Antichrist is already come, and yet you affirm that there are some faithfull left. Then it is a great dispute, as I have understood amongst the learned, whether the Apostle out of whom you take your proofe, speaks there of a falling away from the faith; for many of the most learned are of opinion, that he only speaks of a falling away from the *Romane* Empire. But that curiosity I shall not further meddle withall, it being out of our road, and above our pitch.

To

To the Third.

In truth methinks it is a very ſad courſe of arguing, that moſt of your Church are pleaſed to uſe, that is, if you can find any one Text that is never ſo obſcure, if it can be faſhioned at all for your turn, you will entirely inſiſt upon it, though there be hundreds of clear Texts to the contrary. As for example, This Text you urge of *Daniel*, is very dark, *That he ſhall cauſe the Sacriſice and oblation to ceaſe.* I am ſure theſe Texts are very clear, *That the gates of hell ſhall not prevail againſt it*; again, *I am alwayes with you to the end of the world*; and again, *I have prayed for thee, that thy faith fail not*; and again, *The Church is the pillar and foundation of truth*: Theſe Texts I ſay are clear and need no Interpreter, the other that you quote is ſo obſcure, that the greateſt learning in the world may be at a ſtand, to underſtand it. For moſt underſtand that place of the failing of the Synagogue, and the ceſſation of the Jewiſh Sacrifices, not at all of the Chriſtian Church: And thoſe that do interpret it of the Chriſtian Church, make it to be the ceſſation of publick worſhip only not of the Chriſtian faith.

To the Fourth.

I grant that the Church as frequently compared to the Moon, but never as to her failings, but in theſe requeſts following. Firſt, as the

Moon in the beginning of the moneth is very litle, and so by litle and litle encreaseth, till she grow full and perfect; so the Christian Church in the beginning of its rise, took up but very litle room, afterward encreased and spead it self by degrees that at last it should diffuse it self over the face of the whole world. Secondly, as the Moon receives corporeal light from the Sun, so the Church receives its light of faith and holiness, from the Sun of righteousness, that is Christ. Thirdly, as the Moon is subject to changes, so is the Church in this life, for sometimes she flourisheth in the splendor of peace, sometimes is oppressed with persecutions, but never totally fayles, it may be clouded for a while, but never quite extinguished. You see then in what the similitude between the Moon, and the Church consists, and no similitude, as I am informed, is obliged to run upon four feet. The Church cannot at all be like the Moon in her failings, but more resembles the earth, as she is likewise called in Scripture for her firmness, stability & unmoveableness. Then why should you bring that similitude to the prejudices of the Church, when there are so many to the favour and honour of her throughout the sacred Scripture, where you may find that she is as frequently called the Sun as the Moon, *an enclosed Garden, a Fountain, a Paradise, a fair Dove, the City of God, the Land of the living, the woman cloathed with the Sun, the Queen in a vesture of gold*, &c. and many more such honorable titles as those, you cannot but by

your own reading find out in Scripture, and those methinks, all dutifull children should be more ready to give to their Mother, then to throw dirt in her face, or to asperse her with calumnies: as for the honesty & goodness of *Wicklif*, *Huss*, *Luther*, and *Calvin*, I will not meddle, but only ask you, who were the one or two honest and godly men, that in the ages before them, did ever so contradict the *Church*? if you know not any such, why do you so rashly affirm it? if you do, I should desire you to name them, and let us know whereabouts they lived. Howsoever by your argument you make the *Church* of *Christ* to be in a worse condition then the Synagogue of the Jews, when we know the *Church* is our Mistress, and the Synagogue but a servant, but the *Synagogue* was never so deserted, that but two onely were to be found in it. Nay in the time of *Elias*, when it was thought to be most forsaken, yet there were found in it seven thousand; how can you possibly think the *Church* of *Christ*, should be ever left so desolate, as but two honest and godly men should be found in it, when we find it so clear said in the Propheſie of *Isay*, that the *Church* should be of a far larger extent, and more fruitfull in its children, than ever the *Synagogue* was, so I [illegible]s to your last and grand concluding argument, which proves the Pope to be Antichrist, and then I hope I shall make an end with you.

Gal. 4. 11. *Rom.* 9. 4. *Isay* 54. 1.

To your last argument, and that which you presume will conclude me, as you have layed

it, I look upon it to be the weakeſt, and leaſt ſignifycant that you have alledged yet, for truly all thoſe markes of Antichriſt that you produce upon the Pope, are meer trifles, and tricks of ſome of your *Doctors* invention and truly would agree better in the application to themſelves, than to his holineſs, and how impoſible it is, that they ſhould be applicable to him, I'le paſs through every particular. The firſt note that you give of Antichriſt is, that ſhe muſt fall away from the faith, now defending of purgatory invocation of ſaints, and ſacrifice of the Maſs, cannot be called falling from the faith, becauſe the moſt ancient fathers of the Church have allways been of that opinion: Your Doctors therefore are moſt manifeſtly fallen from the faith, that ſo expreſſly oppoſe thoſe received Doctrines. The ſecond mark you give of the Beaſt is that he ſhall ſit in the Temple of God, and that you ſay the Pope does, as the head of the Church at *Rome*. Truly I doe humbly conceive the caſe to be very different, between ſitting in the Temple of God at *Hieruſalem*, and ſitting in the Church of Chriſt at *Rome*. Antichriſt ſhall ſit in the Temple of *Hieruſalem*, and be adored of the Jews, the Pope ſits in the Church of Chriſt at *Rome*, which all you have moſt unhappyly forſaken. The third marke you ſay is, that he ſhall ſhew himſelf as God, and that the Pope plainly does you ſay, whilſt he makes himſelf, the viſible head of Chriſts Church; but ſure that is not all one as to ſhew himſelf

as

as God. For *Peter* himſelf ſhewed himſelf, as viſible head, as we have proved already, but onely Antichriſt ſhall ſhew himſelf God. The fourth marke you make is, to exalt and oppoſe himſelf to and above all that is called God, and that you ſay the Pope does, when he exalts himſelf above all eccleſiaſtical and civil power: here give me leave to tell you that *Moſes* was above all eccleſſaſticall, and civil power, and yet in that he was not exalted above God. Thus four markes of Antichriſt you are pleaſed to take out of the Epiſtle of S. *Paul* to the *Theſſalonians*, your fifth marke followes out of S. *John*, *That he muſt deny Jeſus Chriſt*, which you ſay the Pope does by the corruption of the doctrine, that concernes the mediation of Chriſt, and introducing of new mediators but that *I* have proved to be a corruption of yours, as you wil ſee in my laſt paper. The ſixth marke again, you make to be that he is a Lyer and worker of fals miracles, ſo you ſay the Pope does at *Loretto* and other places. I wonder your underſtanding is ſo weak, as to think that, that we think that the Pope does the *Loretto* miracles, but God. If you would prove any thing as to this point you ſhould prove indeed, that the Pope does thoſe very miracles, which the Scripture foretells that Antichriſt ſhall do, as that he ſhould make fire come down from heaven on the earth in the ſight of men. Then that he ſhould make the Image of a beaſt to ſpeak &c. neither of theſe miracles as ever I heard of, hath been *Revel.* 13. 13. 15.

attempted yet by any pope. The ſeventh and laſt marke you give, is that he cauſeth all both ſmall and great, rich and poor, free and bond, to receive a mark &c. and the pope you ſay plainly does that, when he impoſeth his Character upon ſome, and marks upon all, as by the Sacrament of confirmation, wherein he uſeth the unction of his Chriſme to ſign the foreheads &c. Here are cleerly three conditions required by the text to the accompliſhment of this mark: firſt that it ſhould be common to all great and little, rich and poor, bond and free: Secondly, that he ſhould impoſe his Character either in their foreheads or right hands: Thirdly, that none but he, that has his mark or character, ſhall be priviledged to buy or ſell. Now let any man ſhew that thoſe conditions do at all ſuite with the unction of Chriſme and Iſle reſt fully ſatisfied, otherwiſe this argument which you ſo fondly boaſt of, hath no force at all. So according to my former method, I ſhall be bold to reply, and to conclude your trouble and mine, upon this occaſion.

Revel. 16 13. & *ch.* 14. 9.

That the whole Church of Chriſt cannot poſſibly erre, and that the Roman Catholick Church is that Church diſperſt over all the world, I prove by moſt expreſs Scripture thus.

How that the Catholick Chureh is the body of Chriſt, the ſpouſe of Chriſt, and the kingdom of heaven, is clear by many Scriptures, what prcbability then, nay what poſſibility is there

that

that a thing so nearly related to him, and in so high, dear, and honorable relations, should be forsaken by him?

First, That the Church is his body, is plain out of S. *Paul*, who tells us, *that God laid all things under his feet, and gave him to be head of the whole Church, which is his body, and the fulnesse of him who filleth all in all; wherefore walk worthy of the vocation, wherewith you are called, with all humility and meekness, with patience and long suffering, supporting one another in charity, and carefull to keep the unity of the Spirit, in the bond of peace, there is one body and one Spirit, even as ye are called in one hope of your calling, one Lord, one Faith, one Baptisme, one God and Father of all, who is above all, and through you all, and in you all.* Eph. 4. Cap. 5. Then to the *Corinthians* again, and to the *Romanes*, he sayes, *ye are the body of Christ, and members one of another.* 1 Cor. 11. Rom: 12.

Then that the Church is the Spouse of Christ, is plain out of other Texts, as first out of the *Canticles*, *My Dove, my undefiled is but one, she is the onely one of her mother, she is the choice one of her that bare her*, &c. Cantic. 6. 9. And in another place, *A garden inclosed is my Sister, my Spouse, a spring shut up, a fountain sealed*; Cant. 4. and therefore S. *John* sayes of the new *Hierusalem*, which is the Church of Christ, *that he saw her coming down out of Heaven prepared as a Bride adorned for her Husband.* Rev. 21. 2. And S. *Paul* more largely and plainly yet tells the *Ephesians* thus, *Wives submit your selves unto your Husbands, as unto the Lord, for the Husband is the head of the Wife, even as*

Christ

Ephes. 5. 22, 23, 24, 25, 26, 27. *Christ is the head of the Church, and he is the Saviour of the body, therefore as the Church is subject unto Christ, so let the Wives be to their own Husband in every thing Husbands love your Wives, even as Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy without blemish.* Now examine, I pray you, what a prety piece of Christianity it is, to impute impurity and errour to it.

Then that the Church is called the Kingdome of Heaven too, is as plain by Scripture, first out of S. *Matthews* Gospell, *For the Kingdome of Heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.* Then again, *The Kingdome of Heaven is like unto a certain King, which made a marriage for his Son, and sent forth his servants to call them that were bid to the wedding,* &c. Then again, *The Kingdome of heaven shall be likned to ten Virgins, which took their lamps and went forth to meet the Bridgroome, and five of them were wise, and five were fooliſh,* &c. Many more such Parables we find in the Gospells, but these three will be enough for our purpose, to draw from thence these three conclusions, first, if the Church be called the Kingdome of Heaven, how should errour, falsity, and uncleaneſs raign in it so many hundred years, as you pretend it has, when the Kingdome of Heaven we know is the Kingdome of truth and purity. Secondly,

Mat. 20.

Mat. 22. 2. 3.

Mat. 25 1, 2, 3.

But where is truth and purely in the Roman Church? It

It is plain that God goes out even untill the evening to hire labourers whereas you do and must maintain that none were hired in the Church for above a thousand years, but your late upstart Doctors. Thirdly, It is plain that the Church here militant, is a collection of good and bad; for our *Saviour* saies plainly that of the Virgins, five were wise, and five fooliſh, and ſo fiſhes good and bad come to the net of the *Church*. I beſeech you be pleaſed to make your own application.

Over and above all this, I ſhall prove that the Church is not only incapable of errour becauſe it is the Spouſe of Chriſt, his body, and called the Kingdome of Heaven, but becauſe ſhe is governed by the perpetual preſence, power and authority of the Holy Ghoſt, who is never to forſake her; and firſt our Saviour promiſeth *Joh.* 14. *that he will ask the Father and he ſhall ſend another comforter*, and ſo accordingly he did not long after in the ſame Goſpell, *Holy Father, keep through thine own name thoſe that thou haſt given* *Joh.* 17. *me*, &c. and he explains himſelf in the ſame 11. chapter, that he prayes not for them onely, meaning his Apoſtles, but for them who were afterwards to believe in him through their preaching,

Does not *S Paul* tell his Diſciple *Timothy*, 1 *Tim.* 3. how he is to behave himſelf in the houſe of 15. God, which is the Church of God, the pillar & ground of truth; how then can it poſſibly erre?

Then *S. John* tells us, that our *Saviour* ſaid that he had many things to ſay unto them, *but*

that

that they could not bear them then, but when the spirit of truth should come, he should teach them all truth. Again the same *S. John* in his Epistle
1 *John* 2 20. General tells us, *that we have an unction from the holy one, and that we know all things, and that we shall be alwaies capable to distinguish a lye from truth*, it must be therefore the unction of the holy Ghost, that alwaies teacheth the Church.

Matth. 28. 20. In fine, *S. Matthew* makes them the concluding words of his Gospel, *Go yet herefore & teach all Nations*, &c. *teaching them to observe all things, whatsoever I have commanded you, and loe I am with you alwaies, even to the end of the world. Christ who is the way, the truth and the life*, said this to his Disciples, it is plain therefore that this Church, which is the pillar and ground of truth, that has him for its leader, and the Holy Ghost for its teacher, can never erre; how probable is it then, that it should be in an errour for above a thousand years together, as you fondly imagine ?

But as for Rome it hath bin a cheat ever since Phocas useing devices to cheat for money.

Then as the Church is but one, so it is necessary that unity should be in the Church, I
1 *Cor.* 1. 10. prove out of the expres words of S. *Paul*, *Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing. and that there be no divisions amongst you, but that ye be perfectly joyned together in the same mind, and in the same judgement* : and then in another place in the same Epistle sayes, *that God is not the author*
1 *Cor.* 14. 33. *of confusion, but of peace, as in all Churches of the Saints.* What then will you say for your selves, that have nothing but confusions amongst

What earthly head was then over all the churches?

mongst you? nay is it not more probable that God will rather inspire his own body, that is the concord and unity of his Church, than any private Doctors whatsoever, that teach a dissent from it?

Nay, how much this unity of his Church is desired by God himself, is evident by what the same *S. Paul* writes to the *Romanes*, *for whatsoever things are written aforetime, were written for our learning, that we through patience and comfort of the Scriptures, might have hope; Now the God of patience and consolation, grant you to be like minded one towards another; according to Christ Jesus, That ye may with one mind, and one mouth glorify God; even the father of our Lord Jesus Christ*, &c. *Rom.* 15. 4, 5, 6.

Again the same Apostle in the same Epistle laies an injunction upon the *Romanes*, whose faith he acknowledged before, was celebrated over the whole world, *that they should be of the same mind, one towards another, not to mind high things, but condescend to men of low estate, and not to be wise in their own conceits*, which all they are, and must be, that are [redacted] of the Church of Rome *Rom.* 12. 16. is playne

Observe I pray you, the most pathetical exhortation of S. *Paul* to this purpose; *If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowells of mercy, fulfill ye my joy, that ye be like minded, having the same love, being of one accord, of one wind.* Nay, the breach of this peace, unity, and unanimity in Gods Church, is most passionately, if it be lawfull to say so, bewailed by God himself, as the Prophet *Jeremy* expresseth *Phil.* 2. 1, 2. *Jerem.* 2. 12, 13.

presseth it, nay, proposeth it as a matter of amazement to Heaven it self; *be astonished, O ye Heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord; for my people have committed two evils, they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.* I pray you seriously examine with your self, whether you do lesse, by leaving off the Church, the true and living fountain, and digging for your selves broken cisterns, out of *Wickliff, Huss, Luther, Calvin,* &c. In vain sure hath God sent his Son, in vain the Holy Ghost, and yet more in vain hath he sent Apostles, Martyrs, Confessors, Doctors, in all ages, to perpetuate the truth of his Church to us, when a few of such precious persons as those of yours would have served the turn. Here are only two things now as I conceive, left to be cleared, the one is, that the Prelates, and principal Persons of Christs Church assembled together, do make the representative body of the whole Church; the other is, that the Romane Catholick Church, is that universal Church, dispersst over the whole world. As to the first, it is sufficiently clear, by many such Scriptures as this, *And he stood and blessed all the congregation of Israel, with a loud voice,* &c. *And the King and all Israel with him, offered Sacrifice before the Lord*; now that this must be onely meant of the body representative of *Israel*, is plain to sense, and particularly expresst in the beginning of the Chapter, *Then Solomon assembled the Elders of Israel,*

and

and all the heads of the Tribes, the chief of the Fathers of the Children of Israel unto King Solomon in Jerusalem, Thus it is plain, that the heads of the Church assembled, represent the body of the whole Church. 1 *Kings* 8. 18. 62. 1.

Then as to the clearing of the next point I must tell you a great mistake amongst you, for your commonly speaking of the Church of *Rome*, take it only for the particular Church, which formerly was, and still is there, and so it is no more indeed than particular. But if you take it for the collection of all the faithfull, who being dispersed over all the world, did in old daies alwaies adhere, and still do to the Bishop of *Rome*, so it is called Catholick or Universal, because diffused over the whole world, and it is called *Romane* from the most noble part, the head of it: and that she must be that Universal, and for ever visible Church of Christ, is plain, because she ever has been so. Let any man shew, that any other Church has continued without errour or interruption, and I will graut you all that you have said, and can more require of me. But if it be manifest, that no one Church of Christ in the world has continued without errour, or interruption but onely she, it must follow, that she is the onely true Church of Christ. First the *Jewish* Church has been long since more then interrupted, quite abrogated. The *Turkish* or *Mahumetan* has not always been. The *Lutheran*, *Calvinian*, and reformed Church of *England*, are all new; for they began with pretended refor-

no no England reformed out of the Popish Novelty into the good old way of the Apostles

reformation, which was made by them, and other particular Doctors, ſo muſt of neceſſity imply novelty: The *Roman* onely has perſevered in its own place, and ancient profeſſion, ſo muſt be for ever the Mother and Miſtreſs of our faith, as taught by the Spirit of God. If any of you will ſay, that your *Church*, or any other, their *Church*, has continued viſible, and without errour, I beg the favour onely to know by what name ſhe was called, and is, what parts of the world ſhe has poſſeſt, & does? what paſtors and Biſhops ſhe has had, and ſtill has? what Kings and Emperours have adhered to her, and ſtill do? What Hereticks have been condemned by her? What Univerſities ſhe hath confirmed? What Churches and Monaſteries built? If none of this can be ſhown, you muſt give me leave to perſiſt in my former perſwaſion. Now though I conceive enough ſaid in my anſwer before, as to the buſineſs of the popes being Anti-chriſt, and that no obligation at all lyes upon me, to prove a negative, yet becauſe that is ſo great a gudgeon, and ſo vulgarly ſwallowed, I ſhall undertake the taske a little further.

But A Corrupt Priesthood hath been got into the Romish church ever since Phocas

That you may better underſtand this controverſie concerning Anti-chriſt, you muſt know that the name of Anti-chriſt ſignifies, as I am informed, an enemy, or adverſary to Chriſt, and that muſt be underſtood in a two fold manner: firſt generally for any enemy of Chriſt, as all Hereticks are, and in that ſenſe, we are to underſtand the Apoſtle who tells us,

that

that even now there are many Antichriſts, that is many Hereticks, that think evilly, and maliciouſly of Chriſt, of whom it follows in the Text *They went out from us, but they are not of us*: and again in another chapter of the ſame Epiſtle, *And every ſpirit that confeſſeth not, that Jeſus Chriſt is come in the fleſh, is not of God, and this is that ſpirit of Antichriſt, whereof you have heard, that it ſhould come, and even now already it is in the world.* 1 John 4. 3. Secondly, it is taken ſpecially, for the principall and grandeſt adverſary of Chriſt, of whom all the reſt before ſpoken of, are but forerunners: and of this grand Antichriſt it is that S. *Paul* ſpeaks, when he ſays, *unleſs that man of ſin be revealed, the ſon of perdition, who oppoſeth and exalteth himſelf above all that is called God, &c.* 2 Theſſ. 2, 3, 4. Now firſt I ſhall prove, that this ſpecial Antichriſt is not yet come at all: for it is agreed upon by all the learned, that the Antichriſt ſhall not come, till after the overthrow, and deſolation of the *Roman* Empire, and they ground themſelves upon thoſe expreſs places in *Daniel* and the *Revelations*, but now we know that the *Roman* Empire is not yet over thrown, therefore Antichriſt cannot be yet come. Then we finde in the *Revelation*, *I will give power unto my two witneſſes, and they ſhall propheſie a thouſand two hundred and threeſcore dayes, clothed in ſackcloath, who ſhall have power to ſhut up heaven that it rain not in the dayes of their propheſie, and have power over waters to turn them into blood,* &c. but theſe two witneſſes are not yet come,

Antichriſt is Mammon and all cheaters are its ſervants So Antichriſt is com

Dan 2. 7. Rev. 17.

Rev. 11. 3. 6.

The holy ſcripture is one witnes And the holy ſpirit of God in men is another So The 2 witneſſes are com

The Body of The Prophets before Chriſts Incarnation and the Body of the Apoſtles after him may poſſibly be theſe 2 witneſſes

fore Antichriſt cannot yet be come himſelf. In the ſecond place, I am to prove that the Pope is not Antichriſt, and firſt, as before, Antichriſt is not to come, but after the ruine of the *Romane* Empire, but the Pope came and ſtill is, in the flouriſhing condition of the *Romane* Empire. Then Antichriſt is to kill thoſe two witneſſes or Prophets, before ſpoken of, but this the Pope has not done, therefore. Then again, Antichriſt is not to reign above three years and a half, as firſt the Prophet *Daniel* informes us, *for a time, and times, and half a time*, and in the *Revelation* it is ſaid, *for forty and two moneths in one place*, and *a thouſand two hundred and threeſcore dayes* in another place: but now the Pope has raigned for many ages. Again, the Antichriſt is to be received by the *Jews* for their *Meſſiah*, as both *S. John* and *S. Paul* do teſtifie, but the Pope I am ſure never yet was, and very improbable it is, that he will ever be received by them for their *Moſſiah*. Laſtly, Antichriſt is to make fire come down from Heaven, as we ſee ſaid in the *Revelation*, but none of this, has the Pope ever done, therefore he can never be thought to be Antichriſt.

Dan. 7. 25. *Re.* 11.2. *Rev.* 5.3. *John* 7. 43. 2 *Theſſ.* 10. *Rev.* 13. 13.

Thus I have been bold to inlarge upon this particular, it being ſo vulgar an errour, and the grand pretext of all the ſchiſme and hereſie in the whole world, for to juſtifie their defection from the Biſhop of *Rome*: and indeed it was a very artificial trick of the Devil, and ſome of your Doctors, to faſten that dirt upon him, for who will be ſo mad to keep in com-

munion

munion with that man of sin, or the Antichrist, as most of your common people do most ignorantly presume him to be. And so I have done with all your Papers, but I hope I have not yet done with you, and presume that you will do me the honour very speedily to see me, that we may sit, and discourse something further upon these particulars, so the Lord give you understanding in all things, and enable me to prove more fully that I am

Mistress N. *your most faithfull friend to serve you*, M.

Postscript.

I pray you dear Mistress N. *do me the favour to come and dine with me to morrow, and bring your Husband with you, so you shall more obbige your true friend* M.

So my Lady immediately closed up the Papers into one Packet, which she sealed, and presently sent it away by her servant.

FINIS.

THE DIPPER DROWNED,

By endeavouring to wade in the unfathomable depths of

SCRIPTVRE

Whilst the

FEMALE DUELLISTS

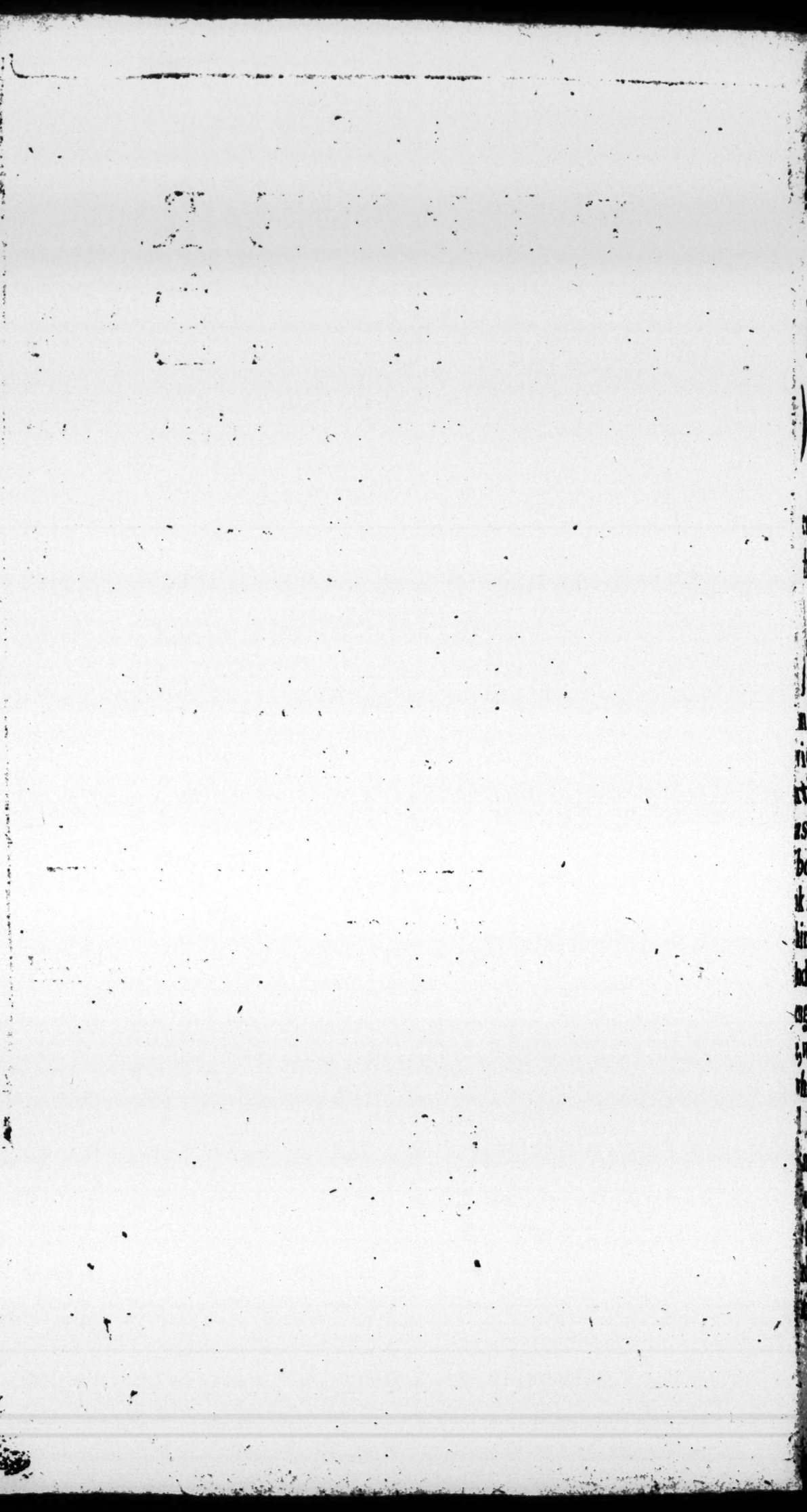
Swim over him.

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1 Cor. 27.

God hath chosen the foolish things of the world to confound the wise.

London, Printed by *Peter Lillicrap*, 1661



THE DIPPER DROWNED

By endeavouring to wade in the unfathom'd depths of Scripture, &c.

Mris *N.* had no sooner received these papers, but she went immediately with them to her husband the Doctor, imploring his advice, and assistance in the management of hir further discourses with my Lady. The Doctor was at this time fallen into some indisposition of body, notwitnstanding he took the pains to look hastily over them, and then called his wife to him, and told her after this manner.

Indeed sweet-heart you have done very ill, to engage your self in any business of this nature, without my knowledge and approbation, for what you have said, or done amiss in it, wil be all imputed to me, though utterly ignorant, and innocent in the matter. And I must tell you, that you have ventured very boldly upon some main points, in which the most learned Doctors in the world, are yet to seek for satisfaction: and again give me leave to

tell you, that you charge the Church of *Rome* with ſome things, that the Church of *England* does not; and ſo inſtead of healing up thoſe breaches that are betwixt us, which ſhould be all our endeavours to do, you have made the wounds wider, and differences greater, then indeed they are: and that truly is no ſmall fault amongſt us all. Then laſt of all, I fear you have hazarded much of that good opinion, that my *Lady* had of us, by entring the liſt with her upon this occaſion, and that intereſt we had in her, was not a little conſiderable, being ſo excellent a neighbour, and eſpeciall a friend, as ſhe has always been to us, ſo for my part I will have nothing to do in the buſineſs, but as you begun, you ſhall e'n make an end without me; but if you muſt needs be ſcribling of controverſie, and dabling in divinity, I'le ſet you a task, and you may offer it to my *Lady*, if you pleaſe, and you are both, I perceive ſo good Scripturiſts, as that I may entruſt you with it, it is a Paper that I received from Mr. *R.* the grand Patriarch of all the Anabaptiſts in theſe parts, I will write a Letter to my Lady, to beg her excuſe of me, for not waiting on her Ladyſhip at dinner.

Mris. *N.* not a little troubled to finde no better acceptation of her zealous and painful endeavours, for my Ladies converſion, yet being unwilling to move her husband further at that time, took the Anaba-tiſts paper from him ſo left him to his other ſtudies, and ſhe betook her ſelf to her houſhold occaſions.

The

The next morning early, she made her self ready to wait on my Lady, that she might have some private discourse with her Ladyship before dinner, so calling for her husbands letter, she took her walk, and comming to my Ladies house, she found her in her Kitchin, giving orders about dinner, and directing her servants, how to employ themselves, in the other affairs of her family. My Lady, begging pardon for her being surprized in that place, and posture, took Mrs. *N.* along with her to her chamber, where after she had delivered her husbands letter, they fell to read the Anabaptists paper, which when they had done, my Lady willingly undertook the task, to joyn with her in the answer, but what shall we doe with the Latine that is here said my Lady? O for that *Madam*, replyed Mrs. *N.* my husband will direct us, and has promised us all his assistance in this, though he does not approve our other disputes at all. Nay further he sayes, that when we have answered in our way, he will answer it too in his. Well then, replied my Lady, we will not trouble him till we have done, for I have a Kinsman in my house, that will be able to give us the *English* of his Latine: and so they fell to work immediately, and in two or three meetings more, they made an end of the business, in this manner as followeth.

That

That to build or to use Steeple-houses (which you call Churches) in the service of God, is altogether unlawfull, much more to beautifie or adorn them, and to give priviledges, lands or possessions to them, or to the persons of your Churchmen, but that we are all Priests equally, and that your Canonical hours and prayers in those Churches, are utterly unlawfull too; I prove by Scripture thus.

1. FIrst, we find that *Stephen* in the latter end of his Sermon, and in the words foregoing his death, expresly declares against the vanity of all Temples, or Churches, call them what you please, and quotes the Prophet for it. *Howbeit the Most High dwelleth not in Temples made with hands*, as saith the Prophet, *Heaven is my Throne, and earth is my footstool, what house will ye build me, saith the Lord? or what is the place of my rest? hath not my hands made all these things*, &c. From hence it is plain, that God delights not in any of your Steeple-houses.

Acts 7. 48, 49, 50.

Again, we find *Paul* as plainly declaiming against the Idolatry of all Steeple-houses, assuring the *Athenians*, that God that made the world and all things therein, seeing that he is Lord of Heaven and earth, *dwelleth not in Temples made with hands, neither is he worshipt with mens hands*, &c. Thus you see how in the beginning

Acts 17. 24, 25.

gining of Christianity, there were not onely no steeple-houses, but by Scripture expressly forbiden that there should be any.

3. The Apostle *Paul* bids us again, *to pray always in all places, holding up pure hands*, what need have we more of Churches and steeple-houses to pray in, than in any other roomes? 1 *Tim.* 2.

4 Nay finde we not our Saviour Jesus Christ himself propheſying the destruction of that Idoll of the *Jews* their Temple to say, *Verely Verely I say unto you there shall not be left heer one stone upon another that shall not be throwne down*, You may see then what pleasure he tooke in that place, which was the glorioussest of the whole world, what then will become of your pittifull Temples and steeple-houses? *Matt* 24. 2.

5 Our Saviour yet more plainly shews his distast of that kinde of worship, when he tells the woman of *Samaria* in S. *Johns* Gospell. *Women believe me, The hour cometh, when ye shall neither in this mountain nor yet at Hierusalem worship the Father &c. But the hour cometh, and now is when the true worshipers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him.* Heer it is plain that he will not have his worship confined to places, no not to his holy Temple. *John.* 4. 21. 23.

6 Then does not the Prophet *Jeremy* beat down the fond confidence that the Jews had in their Temple, when he bids them not to trust in lying words, saying, *The Temple of the Lord, the Temple of the Lord, the Temple of the* *Jer.* 4. 7.

Lord

Lord; it is plain he ſays, that to call that the Temple of the Lord, was to give lying words.

7 Is not God in every place, and can there be any one place ſhewed, where he is properly preſent, but he is always ready to hear ſinners every where, as is frequently ſayd in Scripture, what need have we then of your Churches, or ſteple houſes? Nay did not Jeſus Chriſt live a poor life upon earth, and counſell poverty to all the followers of him, what need have we then of all thoſe ſplendid ſumptuous buildings, and ſtatly ornaments and rich revenues of your Churches; which are but golden ſnares, for to entrap Chriſtian ſouls, and our Saviour himſelf declared as aforeſaid how much he abhorred, and did afterwards deſtroy the riches of *Solomons* Temple, and a heathen Poet himſelf could ſay, *at vos dicite Pontifices, in ſacro quid facit aurum nempe quod & veneri donatæ a virginie puppe.* Yet you will perſiſt in that fooliſh idolatry.

8 Then that your Churches, nor your Churhmen are to be priviledged, or exempted from the jurisdiction of the ſecular power more than others, I prove by the expreſs precept and preſident of our Saviour, who not onely ſuffered himſelf to be judged by *Pontius Pilat* a meer lay man, and a heathen, but aproved his power, granting expreſsly to him, *that his power was given him from above*, what reaſon then have any of your Churchmen to refugiate themſelves under any pretended

John 19. 11.

privi-

priviledge, or be exempted from the ſecular power more than we?

9 Nay that all faithfull Chriſtians are Prieſts, and the Lords Anointed, and that by Baptiſme it ſelf, is plain by many expreſs Scriptures. And therefore *Peter* twice in one chapter inculcates it thus. firſt, *ye allſo as lively ſtones are built up a ſpirituall houſe, an holy preiſthood to offer up Spirituall Sacrifice, acceptable to God by Jeſus Chriſt*, and again, *but ye are a choſen generation, a Royall Preiſthood an holy nation, a peculiar people, that ye ſhould ſhew forth the praiſes of him, who hath called you out of darkneſs into his marvelous light*? By which it is plain that all good Chriſtians are as much prieſts as any of your black coats what ſoever, and this is likewiſe affirmed by *John*, who tells us *that he loved us and waſhed us from our ſins in his blood, and made us a Kingdome, and prieſts to God his Father*. 1. Pet. 2. 5 9. 1. Cor. 12. 13.

10 Then the Apoſtle *Paul* tells us, *that by one Spirit we are all baptiſed into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one ſpirit*, it muſt follow therefore, that we are equally Preiſts with any of you. Nay does not the ſame Apoſtle tell us yet more plainly, that we may do the office of Prieſts? which is to offer Sacrifice, when he chargeth us: *to preſent our bodys a living Sacrifice, holy acceptable unto God, which is our reſonable ſervice*, and cannot we do that as well as you? *Rem.* 12

11. Laſt of all for your Canonicall hours and formall prayers in your Churches, and by your

your pretended preists, I can for my part finde as little aggreeable to Scripture, for first our Saviour to discountenance that kinde of de-
Matt. 7. votion, tells us plainly, *that not every one that says unto him Lord, Lord, shall enter into the Kingdome of heaven.* Then if that kinde of praying were of any use or force with God at all, then the Lord would be in a manner necessitated and constrained to his actions, by those prayers, but that we know he cannot be? Over and above, if such praying were prevalent with God, what need will there be of living in obedience to his Law, or of any good works at all?

12. Again our saviour Christ tells us, *that*
Matt. 6. *our Father in heaven knowes what is needfull for us: before we aske him*, to what purpose therefore should we pray at all to him? onely do his will and leave the rest to his own goodness. For so
Malac. 3. 13. the Prophet *Malachy* assures us likewise, that they are his own words, *I am God and am not to be changed?* You gain nothing therefore upon his decrees, by your prayers?

13. Then that our Saviour Christ was clearly against that kind of praying, appears by those words, *but when ye pray, use not vain repetitions,*
Matt. 6. *as the Heathens do, for they think that they shall be heard for their much speaking.*

Methinks you should therefore be ashamed of your many repetitions, and prayers, at your Canonical hours forsooth, when you know that there is no such thing as Canonical hours commanded, and besides that nothing should be read

read or said in any congregation, but what is for the edification of Christians souls.

That it is not lawfull to make war with Turks, Jewes, Heathens *or* Heritcks, *or to persecute them for any cause of conscience; nay, that Christians cannot justify to make war at all, or to bear any civil Magistracy whatsoever, or give or take any oaths, I prove by expres Scripture thus.*

1. First it is plain that to wage war against *Turks, Jews, Heathen,* or *Hereticks,* is to resist the will of God, and his holy Sprit visiting our sins upon us, and punishing us by their hands, and our duty is to fight with prayers and tears, not with the the sword: As the Apostles did.

2. Then we finde our Saviour Expresly forbid, all kinde of resistance, and returns of injury for injury, when he says in *Matthews* gospel. *But I say unto you that ye resist not evil, but whosoever shall smite thee on the right cheek, turn to him the other also.* *Matt.* 4. 39.

3. Nay more expresly yet, we have it in the same Gospell, *Then sayd Jesus unto him put up again thy sword into his place, for all they that take the sword shall perish by the sword* and that this was so understood by the Apostles & primitive Christians, is plainly held forth by *John* in his *Apoca-* *Mat.* 26. 52.

Rev. 13. 10 *Apockalyps* where it is ſaid, *he that leadeth into captivity, ſhall go into captivity, he that killeth with the ſword, muſt be killed with the ſword, heer is the patience and the faith of the ſaints* ſo that all war muſt be ſimply and of it ſelf unlawful?

4. Then we find that perſecution for cauſe of conſcience, is utterly unlawfull, for the Apoſtles and primitive Chriſtians did never ſeek to princes, to give them any force to defend them againſt any perſecutors whatſoever, nor do we find the Goſpell, or Apoſtles teach us any thing but ſubmiſſion to our Sufferings, and that all the enemies of Chriſt are to be overcome onely *with the ſword of the ſpirit, which is the word of God.*

Matt. 13. 30. 5. The Lord in *Matthews* Goſpell commands again expreſly, that the Tares which the enemy ſowed ſhould not be pulled up, *but that both be let to grow together till the Harveſt, that is the end of the world and then he will ſay to the Repers, gather ye together firſt the tares, and binde them in bundells to burn them, but gather the wheat into my barne.* So that Hereticks as well as Turks, Jews and Infidels, muſt be let alone to grow till the end of the world; and *Paul* plainly aſſerts the neceſſity of that too, when he ſays, *for there muſt be allſo Hereſies amongſt you that they which are approved may be made manifeſt amongſt you*

1. Cor. 11. 19.

Luke. 22. 25. 6. Then that no civil magiſtracy is to be born amongſt Chriſtians, is plain out of *Lukes* Goſpell, when the Lord ſaid unto them, *the Kings of the earth exerciſe Lordſhip over them &c.*

but

but ye shall not be so. And this it plainly again confirmed by *Paul* to the *Ephesians*, where he tells us that there is but one Lord, one Faith, and one Baptisme, if therefore there is to be but one Lord, who? who shall dare to make more? so that Kings, Princes and Magistrates, are all unlawfull things. *Ephes.* 4. 5.

7. Last of all, that it is absolutely unlawfull for Christians to give or take Oaths, is most evident out of our Saviours own words, recited at large in *Matthews* Gospell thus, *Ye have heard that it hath been said by them of old time, thou shalt not forswear thy self, but shalt perform unto the Lord thy Oaths. But I say unto you, swear not at all, neither by Heaven, for it Gods Throne, nor by the earth, for it is his footstool, neither by Jerusalem, for it is the City of the great King, naither shalt thou swear by thy head, because thou canst not make one hair white or black, but let your communication be ye, ye, nay, nay, for whatsoever is more than these, cometh of evil.* And is not all this as plainly repeated, and confirmed by *James* in his Epistle General? where he sayes, *But above all things, my Brethren, swear not, neither by Heaven, neither by the earth, neither by any other Oath, but let your yea be yea, and your nay, nay, least you fall into condemnation:* can any thing be made more plain by more expresse Scripture, than that all manner of swearing is utterly unlawfull? Let them look to it therefore that make it their common practise to swear vainly, and they too, that under pretence of Law, dare to administer, or receive any Oath, how judicial *Matt.* 5. 33, 34, 35, 36, 37. *Jam.* 5. 12.

ſoever: for it is a thing injurious to God, and Tyrannical over humane ſouls.

That to Baptiſe Infants, is an injury to the Lord, and a moſt high abuſe of Chriſtian Souls, and that the doctrine of a Character impreſt in the Soul by Baptiſme, is a mear Popiſh cheat and coiluſion, I prove by Scripture thus.

First, It is plain that our Saviour in the Goſpell bids his Diſciples *Goe and teach all Nations, Baptiſing them in the name of the Father, and of the Son, and of the Holy Ghoſt, teaching them to obſerve all things whatſoever I have commanded you.* So *Matthew* renders his words, and *Mark* not much different, *Goe ye into all the world, and preach the Goſpell to every creature, he that believeth and is baptiſed ſhall be ſaved, but he that believeth not ſhall be damned*: by both which Goſpells it is evident that they who would be baptiſed, ought firſt to be taught, and to believe, but Infants for their want of age, are neither capable of learning, not of faith, therefore they are not capable of Baptiſme.

Mat. 28. 19, 20.

Mar. 16. 15, 16.

2. We find it as plain likewiſe in the practiſe of the Apoſtles: firſt we ſee that *Philip* preached the Goſpell a long while to the *Ethiopian* Eunuch before he was baptiſed, and when he was ſufficiently inſtructed he ſaid, *here is water what does hinder me to be baptiſed, and Philip ſaid,*

Acts 8. 35, 36, 37.

if

if thou believeſt with all thy heart, thou mayeſt, and he anſwered and ſaid, I believe that Jeſus Chriſt is the Son of God, and ſo he was baptiſed: thus you ſee how his expreſs belief, was to goe before his baptiſme: and ſo you may ſee how the Goſpell was preached to *Cornelius* by *Peter*, before he would baptiſe him, all which ſufficiently argues the madneſſe of your Pedo-baptiſme, wherein their is an utter incapacity of hearing, learning, or believing. *Acts* 10.

3. Over and above theſe expreſs Scriptures, I'le give you one argument or two out of reaſon. Firſt, you will grant that Reprobates are not to be baptiſed, but many Infants are Reprobates, therefore they are not to be baptiſed.

But can Infants be proved to be reprobate

4. Then why did the Ancient Primitive Chriſtians adminiſter Baptiſme but at certain times, and that but thrice a year, if that Children were to be baptiſed ſo ſoon as they were born?

5. Laſtly, The Scripture ſpeaks not one word of baptiſing of Children, but one pittifull Pope *Nicholas*, as we find in Hiſtory, begun that childiſh Baptiſme, and you have been all dotards, twice Children, and Pope-ridden ever ſince.

6. As for the Character that you pretend to in Baptiſme, it is altogether as ſottiſh and vain a thing. A Character is a meer Popiſh fiction likewiſe, of which there is no mention at all made in Scripture, how can we then imagine it to be any thing more than a meer figment?

especially since, if it could be true, it would would prove to be of such importance.

7. Then to conclude, I pray you consider a little impartially with your self, what a horrid rediculous doctrine it is, that water should be capable to impresse such a seal upon a soul, as to stamp an indeleble character, upon an immaterial thing, *Spectatum admissi risum teneatis Amici.*

To what you object against our building, or using of of Churches, which you call Steeple-houses, in the service of God; adorning or giving lands and possessions to them, with priviledges extraordinary, as also to our Church-men, and against their Priesthood, *Canonical hours, and prayers, we answer thus.*

To the first.

We grant what you urge from S. *Stephen*, out of the *Acts* to be great truth, *that the most high dweleth not in Temples made with hands &c.* so as to be circumscribed by his essence, that is a meer pegan opinion, which it may be some fooliish heathens, held of their Gods, for the wiser of them too, did not think it, but we are sure no Christian can, or ever could imagin it; but that he dwels not in his own houses dedicated to his service, by his more abundant grace

grace is as ſottiſh again to deny, and ſuch a preſence of God in his Church, we do onely beleive and maintain. This anſwer to your Argument we do aſſure you, we have learnt from the wiſe King *Solomon*, when he was dedicating his Temple, when he ſayd. *But will God in very deed dwell with men on the earth? behold Heaven, and the Heaven of Heavens cannot contain thee how much leſs the houſe that I have built*? Then follows the end and ſcope he had in the Building of that houſe, ſet out at large by him, but that his divine Majeſty ſhould pleaſe to have reſpect Unto the prayers of his Servants, *&c.*

2 *Chron* 6. 18. 19 &c.

To the ſecond.

We anſwer in like manner, for both thoſe texts are to the ſame tune perfectly, onely you are pleaſed to name this laſt pittifully, for had you produced the whole out, the latter end of the Text would have anſwered the begining: for we graunt as aforeſayd, that the Lord of heaven and earth dwelleth not in Temples made with hands, neither is worſhiped with mens hands, as though he needed any thing; that you are, pleaſed I ſay, to leave out and we deny as well as you that God is ſo to be worſhipt in our Churches, as if he ſtood in need of any help of ours.

To the Third.

What you urge again out of S. *Paul*, we grant, that we are to pray in all places, that is to be understood sure of all places of convenience, and what place can be more convenient than that which is dedicated, consecrated, and devoted to that, onely use. Besides, S. *Paul* said that onely to refute a vulgar errour, which was, that it was not lawfull to pray any where but in the Church.

To the Fourth.

We do not deny but the Temple of the *Jews* was so destroyed as our Saviour propheſied, and that so it ought to be, but that signifies nothing to our Churches; for as the Evangelical Law, succeeded the Jewish Law, so the Evangelical Priesthood succeeded the Jewish Priesthood, and our Churches, their Temple, and our unbloody Sacrifice, their bloody ones.

To the fifth.

We freely grant all that our Saviour sayes, as you urge, and that the true worshippers of him, shall do it in spirit and in truth, and we pray you, what hinders, but that we may do that in our Churches, and what is in the text more repugnant to our Churches, than to your woods, caves, and nasty conventicles?

To

To the Sixth.

The Prophet *Jeremy* whom you urge, does, moſt expreſly teſtifie there that, the Temple was his moſt choice and beloved place, and addes thoſe words, and *I will dwell with you in that place.* Notwithſtanding he tells them in the Text you quote, that they are not to truſt in that, for the ſanctity of the Temple ſhould not be a priviledge to them, if they took wicked courſes: This is all the ſcope of the Text and the context.

To the Seventh.

We grant it to be true, that God is in every place and hears ſinners every where, does it therefore follow that we muſt have no Churches? This was *Jeroboams* argument ſure to the *Iſraelites* to keep them from their going up to the Temple at *Jeruſalem*, when he told them how impertinent a piece of worſhip it was to take ſo long a journey, to ſo little purpoſe. You *Anabaptiſts* therefore may be very properly in this point called *Jeroboites*, going about to diſſwade Chriſtians from the uſe of Churches, as he did there the *Iſraelites* from their Temple; but becauſe we perceive you are a *Latiniſt* we ſhall refer you to a learned *Jew*, to teach you a more Chriſtian religion, and that is *Joſephus*, who will tell you, *Deus eſt ubique ſed in uno loco vult orari, & honorari pluſquam in alio.* *Joſeph. lib. 8. c. 12.*

God

God is every where, but in one place he wil be prayed to and honored more than another, and what you ſeem to fling againſt the riches & ornaments of our Churches is nothing to the purpoſe, ſuppoſing that we muſt have Churches at all, conſecrated to divine uſe, ſure common reaſon tells us, that they are not then to be like Barnes, nor our Prieſts to go like Beggars who ſerve in them: what you produce out of *Perſius*, is little to the purpoſe, and you ſhew your ſelf to be a true imitater of your grand Patriarch *Martin Luther*, who when he went about to prove that all things in this world came by a fatal, abſolute, and inevitable neceſſity, produceth a *Heathen* Poet for his Authority, *certa ſtant omnia lege*, ſo when we bring clear Scriptures, and you are pleaſed to produce *Ethnick Poets*, we conceive our ſelves not bound to anſwer to their authority, how valid ſoever you take it to be, for we know they knew not God, therefore they are not to be received by us, as any authority. But of this we ſhall tell you more hereafter.

To the Eight.

I ſay you have done very bravely, to make all Chriſtian Princes and Magiſtrates, to be *Pilates* and *Herodes*, and whereas you ſay that Chriſt aſſerted *Pilates* power, the contrary is plain out of the Text, for our Saviour there clearly taxeth him of ſin, when he ſayes, *that he that betrayed him into his hands, had the greater ſin.*

sin: Now that *Pilate* had a power given him from above, our Saviour sayes it, but in reference to God, that is permissively onely, that God did permit to him onely that power; for we know, it was his own will to offer himself, if the Text be understood, as in reference to *Cesar*, and the supream civil power, you then gain nothing by your argument.

To the Ninth.

We will grant you that all faithfull Christians are *Priests*, as they are also Kings, that is to be understood spiritually, because God reigneth in them by his free grace, and they by the unction of his holy spirit, do play the *Kings* over, and govern the powers and faculties of their souls and senses, but yet besides those Kings, which may be beggars, there are, and were alwaies Kings and external external Governours. In like manner all the faithfull, who offer to God their faith and faithfull prayers, *&c.* may be said to be spiritual Priests, and that Priesthood needs no ceremonies: but it is plain, that besides this internall Priesthood, there is and must be an external one in the Church; Take for example, every faithfull Christian is the Temple of God, for so S. *Paul* sayes to the *Corinthians*; *ye are the holy Temple of God*, but yet besides those Temples there must be external Temples, affixt to certain places, in which do meet the Congregations of the faithfull. Then as to

the

the words of the Text you quote, you may as well infer out of another, that all the Jewes were Priests too; for we find in *Exodus*, how God tells them, *Now therefore, if ye will obey my voice indeed, and keep my Covenant, then ye shall be a peculiar treasure unto me above all people, and ye shall be unto me a Kingdome of Priests, and a holy Nation*, &c. This was said to all *Israel*, and yet you will not deny but there were particular Kings, and Priests besides In fine you know well enough the difference between a Priest of your making, and a Priest of Gods making, a Lay-Priest, and a Hierarchical one, but you are willing to let your selves be cheated by that sophisme of equivocation, that you may do again as *Jeroboam* did, set up your Lay-Priests to hinder people from going to *Rome*, as he did to hinder the *Israelites* from going to *Jerusalem*. So here again you are *Jeroboites*.

Exod. 19. 5, 6.

To the Tenth.

We say that you torment and turn that Text of the Apostle to the *Corinthians* to a most heretical sense, for though we are all one body in Christ, yet sure it is a most sottish inference to say that therefore we are all the hand, or that we are all the foot, when we know that there is and must be a difference, between the members themselves, wherefore the unity of the body, may consist with the difference of members. Then as to that other Text out of the *Romanes*, we do acknowledge that all Chri-

Christians, though meerly Lay-mem may offer spiritual oblations, and so may be mistical Priests, erecting in their hearts an Altar of their affections to God, but it does not at follow from thence, that therefore there are not, nor ought to be external, and Hierarchical Priests.

To the Eleventh.

We say that our Saviour in that Gospel you urge, finds not fault with praying, *but praying as the Hepocrites doe*, who with his words prayes to God, not with his deeds, which kind of praying shuts the gates of the Kingdome of Heaven against them. Then as to a necessity which you say our prayers must impose upon God, we do absolutely deny any such thing, but yet we know that God is pleased to express himself, as if he were necessitated by the importunity of faithfull prayers, as he said to *Moses*, *let me alone that my fury may wax hot*, as if he were hindred from his purpose, by *Moses* his prayers he requests him to let him alone.

And as to your inference, that if prayrs be prevalent with God, than good works ar necessary we do absolutely deny it, for we are to do the one, and not to leave the other undone, *for by fasting, and alms giving*, &c. Prayers are carried up to Heaven, as with Angels wings.

To

To the twelfth,

To what you urge out of S. *Mathew*, and the Prophet *Malachy*, we acknowled that God foreknowes onr wants before we aske him, but yet we confeſs his power, in praying to him and beſeech him as he is all powerfull to help us, we ask therfore onely that which God has ordered us to ask for, and has promiſed to give to our prayers, and God will be askt, before he gives, leaſt we ſhould do that, which moſtin the world do, vilify his profered graces. Neither is God to be thought to be changed by our prayers, that is in his eſſence, but the effects of things are many times changed by holy prayers, as that before by *Moſes*. You miſtake therefore if you think, that our prayers are ordained to change the divine diſpoſition, but that we may obtein by our prayers, what his divine goodneſs had diſpoſed for us, before the world was.

To the thirteenth and laſt.

We ſay that our Saviour forbids not much ſpeaking in prayers ſimply, but as the heathen doe, vain repetitions, and babling in prayers is forbiden, not prolixity & to continue long in prayer, it is the ſuperfluity of words that is offenſive to God, therefore the old Fathers prayers were very ſhort, but frequent. Chriſt himſelf prayed long, and *Amn* prayed long, and multiplied

Luke.22.
1.Sam.1.

tiplied prayers, Nay our Saviour was a whole night in prayer, as the Scriptures testify. Then that Canonicall hours are not commanded in holy writ I grant, but they are sufficiently insinuated, and the Church has allways learnt them from its holy Masters, the Apostles, and we ought to obey those that are set over us in the Lord, Then last of all, what can be more edifying to Christians, than those collects of holy prayers and homilies made by the holy Fathers of the Church: the legands of the Saints, and agonies of those invincible martyrs who have seald our Chrsstion faith with their blood, if they be well and faythfully writen? So now give us leave to reply a little upon you.

Luke. 2. 6

Heb. 11.

Answer Christs Sermons are more diffycult

That it is lawfull to build, use, and adorn Churches, and to give lands and possessions to them, and to the persons that Officiate in them, and that we are not all equally Priests, and that our Canonicall hours and prayers are lawfull, we prove by Scripture thus.

Exod. 28 16, 17.

First we finde in *Exodus* that *Jacob* sayd *surely the Lord was in this place, and I knew it not* and again how dreadfull is this place, this is no other but the housetof God, and the gate of heaven. Agayn in *Deuteronomy* we finde thus, *Thou shalt therefore Sacrifice the passover, unto the* *Deut.* 46. 2.

Lord

Lord thy God, of thy flock and of thy heards in the place which the Lord thy God shall chuse to place his name there. Therefore God appoints some places for his worship, and delights in them, more than in others.

We finde in the *Chronicles* that it was not permitted to *David* because he was a man of
1 *Chron.* 17. blood, and had made many wars, to build a house to the name of God. Heer it is to be observed that the Lord had a great care of the Reverence due to his house, when he would not suffer it to be built by a warriour or a man of blood, but by a king of peace; as *Solomon* was. Then in the same chapter; and els where
2 *Kin.* 7. God expresseth himself to have walkt about in Tents, and Tabernacles, from place to place, observe, he that was every where, says, he was
1 *Kings.* in the Tabernacle.
6, 7, 8. &c. How often does the Almighty call *Solomons* Temple his house to dwell in? what infinite care and vast expence was in the building, and not so much as the noise of a hammer to be heard about it all the while it was building, and you will pull down Temples, with noise of Drumes and Trumpets.

1. *Chron.* 17. Then, that God is more propitiated, and hears our prayers sooner in a place hollowed to his name than in an other place, is as plain for it is sayd: *That King David came and stood before the Lord, that is the Arke:* by which it is plain, that God is more present in one place than in another. *Daniel* when he could not pray
Dan. 6. in the Temple, being a captive in *Babylon* yet

prayd

prayed thrice a day with his face towards the Temple in *Jerusalem*. Then the Prophet *Isay* tells us, that God sayes, *my house shall be called by all people, the house of prayer*, which our Saviour himself repeats & confirms, and adds upon the *Jews*, *but ye have made it a denne of Thieves*, so many of your faction have made our Churches lately, worse than dennes of Thieves. *Isay* 36. *Mat.* 21.

It is said in the *Acts*, how *Peter* and *John* went up into the Temple to pray, at the ninth hour of prayer, observe how the Apostles would pray in the old Temple, when there was no Christian Church built. St. *Paul* rebukes the *Corinthians* for prophaning of their Churches with eating and drinking, and may not we say to you, as the Apostles does to them, *despise you not the Church of God*, does not the same St. *Paul* require *that women should hold their peaces in the Church out of reverence*, *and that an unlearned man coming into the Church should falldown upon his face, should worship God*, &c. Now that the building of Churches is acceptable to God, is evident because it was practised in the Apostles time, and the *Jews knew* that it was acceptable to our Saviour, when they told him of the *Centurion*, that he loved their Nation and built them a Synagogue. Then how acceptable to God the adorning of Churches must be, I pray you look upon the sumptuous offerings that were made by the people in the old law towards the building of their Tabernacle, and the making of costly ornaments for their Priests, and so for their Temple afterwards, *Acts* 3. 1 *Cor.* 11. *ibid.* 1 *Cor.* 14. 25. *Luke* 7. *Exod.* 23. 26. 29. 30. 31. 35. &c.

wards, and I presume you will be satisfyed. Nay not withstanding the Temple was so richly provided for by *Solomon*, and in every thing most abounding yet *Nehemiah* tells us, *that the Jews made ordinances to oblige, and charge themselves yeerly, with the third part of a sheckel for the service of the house of their God, besides their free-will offerings which were unvalvable.* And our Saviour discommends not the rich Temple then in his days, for takeing the poor widdows mite, towards its encreas and ornament. As for the possessions of the Priests there was as great a care taken by God, as first we finde *that Joshuah divided citys amongst the Priests and levites as the Lord commanded by Moses.* And again we finde that the Prists and Levits, had the tithes *The first borne the first fruites*, and great parts of the offerings and sacrifices, for their attendance on the Tabernacle, where they served daly; and all this was by the expres precept and ordinance of God, Then in the *Kings* we finde, that *Joash* sayd to the Priests, *all the mony of the didicated things that is brought into the house of the Lord, even the mony of every one that passeth the account is the mony that every one set at: & all the mony that cometh into any mans heart to bring iuto the house of the Lord, let the Priests take to them &c:* So *Hezekiah commanded the people that dwelt in Jerusalem to give proportionably to the Priests and Levitas, that they might be encouraged in the law of the Lord*, and we find in the Text, *that they of Judah and Jerusalem did bring in so abundantly, that new chambers and granaries were*

Num 27. 28, 29. Nehe 10. 32. Luke 21. Jos. 21. Num. 25 Lev. 27. Num. 18. 2 Kings 12. 4, 5. 2 Chron. 31. 4, 5. 6, 7, 8, 9, &c.

erected

erected to receive their offerings. Jesus Christ himself we know carried always a treasurer or purse-bearer with him, that was *Judas* who was to receive and dispose of what was sent to him. And we finde that divers did minister unto him of their substance, as *Joan* the wife of *Chusa Herods* Steward, and divers others. S. *Paul* is so expresse in this point, that I wonder you, or any man can doubt not onely that it is a good devotion, but a necessary duty, to contribute towards their Priests. For he saith, *Who goeth to warfare any time at his own charges. Who planteth a vineyard and eateth not of the fruit thereof. Or who feedeth a flock, and eateth not of the milke of the flock? say I these things as a man, or saith not the Law the same also. For it is writen in the law of Moses, thou shalt not muzlle the mouth of the Ox that treadeth our the corne, doth God take care for Oxen? Or saith he altogether for our sakes,* for our sakes no doubt this is written, *that he that ploweth should plough in hope, and he that thresheth in hope should be partaker of his hope. If we have sowen unto you spirituall things, is it a great thing if we shall reape your carnall things. Do you not know that they which minister about holy things, live of the things of the Temple, and they which waite at the alter, are partakers with the alter? Even so hath the Lord ordained, that they which preach the Gospell, should live of the Gospell* &c. Then the same Apostle tells, *Timothy that a Bishop must be blamless, the husband of one wife, vigialent, sober of good behaviour, given to hospitallity, apt to teach* &c. Now I would fain know how a

Luke 8. 2. 3.

So *The pope is the Judas of the Church*

1 Cor 9. 7, 8, 9, 10, 11, 12, 13, 14.

1 Tim 2.

Acts. 4. 24. 25. Bishop can be hospitable, if he have not wherewithall. Then in the *Acts*, we finde, *how so many as were possessors of lands or houses sold them, and brought the prices of the things that were sould, and layd them down at the Apostles feet &c.* By what is it most plain, that in the primitive Church, there were collections for the sustertation of the clergy in a plentyfull manner, which fayling, then benefices succeded in their roomes. Luke. 10. And to conclude all that we mean to say in this point, our Saviour tells you, *that the labourer is worthy of his hyre.*

Mat. 27. 25; 26. As to immunities due to their persons, we shall adde onely one word or two; our Saviour askes *Peter, of whom do the Kings of the earth take tribute, of their own Children or of strangers,* Psal. 104 *Peter sayth unto him of straingers, Jesus sayth unto him, then are the Children free. The Psalmist* in the person of God comands thus, *not to touch his anointed nor do his Prophets any harm.* And again the same Kinge *David* says in another place, *Who can stretch forth his hand* 1Sam. 26 1. *against the Lords anointed and be guiltless?* This was spoken truly of the unction of a King, but the same must follow upon the unction of Mat. 19. a Priest. Now that we are not all Priests equally Mar. 9. is sufficiently proved in our paper concerning Mat. 21. the Sacrament of holy orders, so shall not he make repetition. Then for our Canonicall Luke. 11. hours and prayers we are justified by Scrip- Matt. 6. tures, innumerable. First the Disciples sayd Mat. 14. to Christ, *Lord teach us to pray*, and he sayd, Mark. 6. *when ye pray say our Father &c. and then sending away*

away the multitude he went into a mountain alone Luk 5. 16
for to pray; again, *he withdrew himself into the wil-* Luke 9.
derness and prayed; again, *he went into a mountain* Luke 22.
to pray and he was all night in prayer to God, again Mat. 26.
he went up into a mountain to pray, and whilst he Mar. 14.
prayed his countenence was changed. Then again Mat. 24.
kneeling down he prayed saying, Father if it be thy Mar. 13.
will let this cup pass from me, and being in his Matt. 5.
agony he prayed long, So much for our Saviours Luke. 18.
practise, as for his precept, observe first, *Pray* Mat. 26.
that your flight be not in the winter, nor on the sab-
bath day; again, *watch and pray, for ye know not*
when the time will come, again, *pray for those that*
persecute you &c. again *pray always, and faint not*;
again, *pray that ye enter not into temptation, then this*
sort of devills, is not to be cast out but with prayer
and fasting and whatsoever thou shall aske in prayer
beleiving ye shall receive. As for the Apostolical
practice of this holy duty of prayer, every leafe
is full of it, as first in the Acts, *These all continued* *Acts* 1.
with one accord in prayer and supplication with the 14.
women and Mary the Mother of Jesus and with his
brethren, and again in the same chapter *as they* Cap. 24.
prayed, and sayd, thou Lord which knowest the hearts
of all men &c. *Acts* 4.

Again, *and when they had prayed the place was* 31.
shaken where they assembled were together and they
were all filled with the holy Ghost and they spake the *Acts* 10.
word of God with boldness; and again, *Thy prayer is* 31.
heard, and thine alms are had in rememberance in
the sight of God. *Acts* 12.

Peter was kept in prison but prayer was wade 5.
without ceasing of the Church unto God for him and Cap. 12.

Acts. 13. 3. *then when he was delivered he came to the house of Mary the mother of John whose Sir name was Mark.*
Acts 14. 23. *where many were gathered together praying.* So again in the next chapter, *and when they had fasted and prayed and laid their hands on them, they they sent them away,* and again in the next chapter, *and when they had ordained them elders in every Church and had prayed with fasting, they commended them to the Lord, on whom they believed.* What therefore the Apostles so earnestly desired to know how to do, Christ himself so expresly taught and commanded, and perfectly practised in his own person to give us an example, his Disciples and all the primitive Christians so faithfully followed, shall we leave undone now, to satisfy your fanaticall humors, will you see yet how the Apostles injoyn that duty, *Now I beseech you bretheren for the Lord Iesus*
Rom. 15 30. *Christs sake, and for the love of the Spirit, that ye strive together with me, in your prayers to God for me.* And again to the *Corinthians, in whom we*
2 Cor. 1. 10. 11. *trust that he will yet deliver us, you also helping together by praying for us &c.* again to the *Philipians be careful for nothing, but in every thing by pray-*
Phil. 4. 6. *er and supplication with thanksgiving, let your request be made known unto God.* So to the *Thessa-*
1 Thes. 1. 2. *lonians, we give thanks to God always for you all, makeing mention always of you in our prayers remembring without ceasing &c.* So again to the
Clos. 4. 2. *Colossians, continue in prayer, and watch in the same with thanksgiving withall praying also for us, that God would open to us a dore of utterance, to speake the mystery of Christ &c.* So again to the

Thessalonians

Theſſalonians pray for us that the word of the Lord *may have free courſe, and be glorified &c.* So again to the, *Corinthians, we pray God that ye do no ill;* but moſt expreſly to *Timothy,* he ſays, *I exhort therefore that firſt of all ſupplications, prayers, interceſſions, and giving of thanks, be made for all men, for king and all that are in Authority, that we may lead a quiet and a peaceable life in all godlineſs and honeſty* then adds a little after, *I will therefore that men pray every where, lifting up holy hands without wrath and doubting.* Nay that this duty of prayer is the firſt and grand concernment of a Chriſtian, ſee what is ſaid in the perſons of all the Apoſtles, *but we will give our ſelves continually unto prayer, and to the miniſtry of the word,* it is very obſervable how all the Apoſtles preferred the duty of prayer before preaching it ſelf. I have pickt out theſe few texts, out of a thouſand that might be produced, for as we ſaid before, every leaf both in old and new Teſtament, is full heither of the precept or practice of this holy duty. And as for the ſet hours of praying, they are altogether as plainly preſcribed to us in Scripture.

1 *Theſ.* 3. 1. 2 *Cor.* 13 1 *Tim.* 2. 12. *Acts* 6. 4. *Pſalm.* 118.

The Prophet *David* tells us, *that he did it ſeven times a day,* and *Daniel* we finde *did it three times a day, he went into his houſe, and his windowes being open in his chamber, towards Ieruſalem, he kneeled upon his knees three times a day and prayed and gave thanks before his God, as he did afore time.* It is as cleer likewiſe that it was the Apoſtles practice, *Now Peter and Iohn went up together into the Temple at the hour of prayer being the*

Dan. 6. 10. *Acts* 3. 1

Act. 10. 9 *ninth hour*; and again, *Peter went up upon the house to pray about the sixt hour.* So of this we conceive enough said, and from your godly Church-work, we will passe to your goodly State work.

Here is nothing for steeples nor Bells

To what you alledge against the lawfulness of making war against Turks, Jews, *or* Heriticks, *or persecution of any for conscience, and against making of war at all, or bearing of Civil Magistracy or Government, or giving or taking of Oaths; we answer thus.*

To the First.

We say, that though God doth visit our sins upon us by the *Turks*, *Jews*, *Heriticks*, &c. yet we are not forbidden to make our own defences. Otherwise when he doth visit us by famine, pestilence, fire, or any other way, it would be unlawful to make any provision for our selves, as to lay in any store against famine, any medicine against diseases, or to fly from the plague. But we know that God so visits us,

Psal. 88. as not to forsake us, for so the *Psalmist* tells us, *I will visit their iniquitie with rods, and their sins with scourges, but I will not take my mercy quite away*, &c. And as to our fighting with prayers, we do confess it the duty of every good souldier to pray frequently, yet to take his Arms in hand likewise, with *Joshua*, *Gedion*, *David*, and

and the *Maccabees*, for we find that *Moſes* prayed, but *Joſhuah* fought againſt *Amalech*; ſo let thoſe that cannot fight pray, and thoſe that fight pray too, ſo they may obtain doubtleſs the eaſier victory. *Exo.* 17.

To the Second.

We grant that our Saviour commands us not to reſiſt evil, but that command ſure is not abſolute, that we ſhould never reſiſt evil, but ſo often as we are ſtruck on one ſide to offer the other alſo, for then neither Chriſt nor his Apoſtles had been ſo perfect: for Chriſt, when he was ſtruck on one ſide before the Chief Prieſt, did not turn t'other, but rather reſiſted by a rebuke, *If I have ſpoken well, why ſtrikeſt thou me? if evil bear witneſs of the evil?* So S. *Paul* likewiſe, when by the command of the Chief Prieſt he was ſtruck, replyed, *the Lord will ſmite thee, thou whited wall.* So then thoſe words of our Saviour muſt be underſtood, that we reſiſt not evil, that is, that we ſeek not our own private revenge, but ſhould be rather ready to offer up the other cheek, that is, to receive another injury, rather than to revenge any. Nor can it any way follow from hence, that war is unlawfull, for the invader, as well as the defender, ought not to make war out of any private affection, to revenge, hut out of a right intention for the publick good, otherwiſe war muſt be unlawfull indeed. *Joh.* 18. 23. *Acts* 23. 3.

To the Third.

We find two parts of your argument to be answered to, the first is, Christs command to *Peter*, *Put up thy Sword again into his place*, then give us leave to tell you, that Christ speaks not of war at all, but meekly reprehends *Peter* for these reasons: first, because all the Apostles had askt leave to strike and he alone without staying for Christs answer, *drew his Sword, and wounded a servant of the High Priests.* Secondly, because it was a rash and indiscreet thing, that one man should assault such a multitude of armed men. Thirdly because if it had been necessary, our Saviour could have commanded Angels to have so defended him, as he tells him, *I can ask the Father, and he will send me more then twelve legions of Angels*, &c. Fourthly, because he would not have his death hindred, as he said, *The Cup which the Father hath given me wilt thou not that I drink?* All this hinders not, but that war may notwithstanding be lawfull, if the just conditions of war be observed. The second part of your argument consists in those words, both out of the Gospell and *Apocalyps*, he that *killeth with the Sword, must perish or be killed with the Sword*, which cannot be understood simply to be true, for we know the contrary, and that many bloody men die in their beds; but both our Saviour and the Apostle, alledge an old Law out of the Text, *whosoever*

shall

ſhall ſhed mans blood, his blood ſhall be alſo ſhed, and whoſoever ſhall ſtrike a man ſo as he dieth, let him die the death: Now that murtherers are to die by the law, hinders nothing but war may be lawfull: for otherwiſe it muſt have been unlawfull under the old Teſtament, for then the Law was made againſt *Homicides*. Now the difference between homecide, and a lawful war, if you know not, we will tell you, the one is committed againſt the publick laws of God and man, as well againſt common juſtice, as the Decalogue, it muſt be therefore unlawfull. The other is undertaken for the defence of publick juſtice, and to keep off, or repay a publick injury, and that ſure by all laws of God and nature, muſt be lawfull. Gen. 9.6. Leviticus 24. 17.

To the Fourth.

I would fain know of you, what Prince or Emperour did then believe in Chriſt, whoſe aid the Apoſtles might have implored againſt *Hereticks*, it was not that the *Hereticks* then did not deſerve it, but becauſe the ſwords of the Princes and Emperours then were ſhut up in *Pagan* ſheathes, but when they came to ſerve the Goſpel under *Conſtantine*, then the Chriſtians beſought them upon all ſuch occaſions; and to what you ſay, that *Hereticks* are to be conquered *with the ſword of the ſpirit, that is, the word of God*, it is true that S. *Peter* teacheth us *to be ready to give an account to every one that askes it, of the faith that is in us*, and yet S. *Paul* adviſeth 1 Pet. 3.

Tit. 3. 10, 11. seth us, *to reject a Heritick after the first and second admonition*, and gives the reason, *knowing that he is subverted, and sinneth, being condemned of himself.* We beseech you therefore look to your self, and all your party, that you do not dispute out of Scriptures, against known faith.

To the Fifth.

It is plain, that our Saviour onely would not that the Tares should be pulled up, to endanger the Wheat, for so he explaines himself after, *Mat.* 18. *least whilest ye pull up the Tares, ye pull up the Wheat also.* We grant also, that heresies must be, but yet there is a woe pronounced to him, by whom they are, and that must too, implies no absolute necessity, but a conditional one, as they are foreknown to God, so must be: or else a necessity of the end, which the Apostle implies, that they who are approved may be made manifest: this proves nothing against the punishing of a notorious *Heritick.*

To the Sixth.

We answer, that when our Saviour said, but ye shall not be so, he did not forbid civil Magistracy, but only instructed his Apostles, that they being to be the future Pastors of souls should not meddle with secular businesses, nor dominear after the manner of secular Lords, but rather that they should attend their own charges, and become patterns of humility to all; and so in like manner when the Apostle charges

tells us, *that there is but one Lord, one Faith, one Baptiſme*, he excludes not Kings and Princes, or other ſecular Lords, but only a plurality of Gods, for there is but one God, *who is King of Kings, and Lord of Lords*, whoſe Miniſters all other Kings and Lords are. *Rom.* 13. 6.

To the Seventh.

We ſay that in thoſe Texts you urge, the uſe of ſwearing is not forbidden, but the abuſe of it: and that conſiſts plainly in ſwearing vainly, and in buſineſs of no moment, and in calling God to witneſs, a thing without evident neceſſity, which is againſt the reverence that is due to God, this abuſe only Chriſt forbids in theſe words, *but I ſay unto you, ſwear not at all*, that is, without neceſſity ye ſhall not ſwear at all, and this is explained in other Texts. *Thou ſhalt not take the name of the Lord thy God in vain*; & again, *thou ſhalt not mention the name of God lightly, or to no purpoſe*, now by theſe two words in vain, and lightly, or to no purpoſe, it is plain, that it is only forbid ſo to do raſhly, vainly, or without neceſſity. Now give us leave to reply. *Exod.* 20. 7. *Deut.* 10.

That it is lawfull to make war againſt Turks, Jews, *or* Heriticks, *upon a reaſonable and lawfull occaſion, or to puniſh them, and that Chriſtians may make war, and bear Civil Magiſtracy, yea, give and take Oaths, We prove by Scripture thus.*

Firſt, As to the matter of war, it is plain, that when the Souldiers came to St. *John Baptiſt*, and asked him *what they ſhould do*, he anſwered *Luke* 3. 14.

swered them, *do violence to no man, neither accuse any falsly, and be content with your wages*; here it is plain, he forbid them not their trade, which was to go to war, but taught them how to do it honestly.

Rom. 13. S. *Paul* tells the *Romanes*, that Kings and Supream powers carry not the sword in vain.

The Children of *Israel* we know got the possession of the Land of Promise by an open war, of Gods own appointment, as is abundantly to be seen in the Books of *Joshuah*, *Judges*, and *Kings*. Nay the Lord commanded them to have a continual war against *Infidells*, for so we find in the Book of *Judges*. Now these Nations the Lord left, to prove *Israel* by them, even as many of *Israel* as had not known all the wars of *Canaan*, only that the generation of the Children of *Israel* might know, to teach them war, at the least such as before knew nothing thereof. Observe, I pray you the great care the Almighty took, to teach the Children of *Israel* the art of war.

Judg. 3. 1, 2.

Observe again, the strict command that *Samuel*, by Gods command, giveth to *Saul*: *Now go and smite Amaleck, and utterly destroy all the y have, and spare them not, but slay both man and woman, infant and suckling, ox and sheep, camel and ass.* This was you'l say a severe command and commission for war. Indeed the whole Old Testament is so full of instances, how the *Jews* by the command and assistance of God, did not onely resist *Infidells*, but invade them, as in *Abraham*, *Moses*, *Joshuah*, &c. that it would be

1 *Sam.* 15. 3.

as

vs endleſs as needleſs to make a recital of them: Nay, we find high words in Prophet *Jeremy*, *curſed be he that refrains his ſword from blood*; and to ſum up all this, that the trade of war is and muſt be lawfull, is plain, that God himſelf does own it, as to be the Patron and defender of it, and calls himſelf therefore *the Lord of Hoſts*, and when the *Phariſees* askt our Saviour whether it was lawfull to pay tribute to *Ceſar*, which was for to pay ſouldiers wages, he anſwered them, *give to Ceſar the things which are Ceſars.* *Jer.* 48.

In the next place, we prove that it is lawfull to puniſh *Hereticks*, now the firſt puniſhment that is ſpoken of in Scriptnre, is excommunication, and that is plain out of St. *Matthew*, *If he bear not the Chureh, let him be unto thee as a Heathen. and a Publican*, that is, let him be ſeparated from the Church by excommunication; ſo in the place before quoted out of *S. Paul* to *Titus*, ſo to the *Theſſalonians*, ſo S. *John*, which for brevity ſake I forbear to recite. *Mat.* 18. *Tit.* 3. 2 *Theſſ.* 3 2 *Joh.* 2.

The next puniſhment to be inflicted upon *Hereticks* as enemies to God is death, and firſt it is plain out of the Old Teſtament, *And that Prophet, or that dreamer of dreams, ſhall be put to death, becauſe he hath ſpoken to turn you away from the Lord your God*, &c. Then again in the next chapter it is ſaid, *That he that ſhall grow proud, and refuſe to obey the commands of the Prieſt, who at that time miniſters to the Lord, he was to die the death by ſentenee of the Judge, that the evil might be taken from Iſaael.* The reaſon of this Law holds ſtill, that the *Deut.* 13. 5. *Deut.* 14.

if a true Heretick

let papists take heed of this.

no ſuch Scripture found

the evil may be taken out of the Church. And again, in the ſame Book it is expreſly ſaid, *that*

Deut. 18. *the Prophet who ſhall arrogantly dare to deliver in Gods name, what he had not commanded him to ſay,*

Levit. 24. *or any thing elſe in the name of any other Gods, ſhould be put to death.*

Then Blaſphemers were to be led out of the Tents, and ſtoned to death, and why not Heritics? ſo we find *Elias* the Prophet of the Lord, killed the Prophets of *Baal.*

1 Kings 18.

Then as to the New Teſtament, we find our Saviour calls falſe Prophets or *Heriticks Wolves in Sheeps cloathing, but within were ravenous Wolves* now ſuch ought to be killed if the ſafety of the flock cannot otherwiſe conſiſt. So S. *Paul* ſayes, *that he knew that ravenous Wolves would enter, not ſparing the flock,* ſuch therefore ought to be put to death.

Matt. 7.

Acts 20.

Then Popeiſh Prieſts ought to be put to death

John 2. If Jeſus Chriſt whipt the mony-changers out of the Temple, what ſhould he do if he were in the earth, to the Heriticks that are in his Church? The Cardinalls Jeſuits & Fryers?

Ananias and *Saphira*, in the beginning of Chriſtianity, for a little diſſembling in matter of money, were put to death, how ought they to be uſed then that make it their buſineſs to cozen and cheat Chriſtians of their ſouls, nay to defraud God of them. As Popiſh prieſts do

Acts 5.

Galat. 4. 2Cor. 10. Laſt of all St. *Paul* chargeth the *Galatians*, and *Corinthians* too, *to be in readineſs to proſecute and puniſh all diſobedience*, and in another place

Galat. 5. ſpeaks it out plainly, *I would they were even cut off that trouble you*; ſo enough we conceive ſaid as to this.

Then

Then that it is lawfull to beare civil magistracy, is first plain out of our Saviours words, *render to Cesar the things which are Cesars, and to God the things which are Gods*, by those words he does sufficiently justify all civil Authority. But S. *Paul* in that whole chapter to the *Romans* most expressly asserts it, *Let every soul be subject unto the higher powers, for there is no power but of God, the powers that be are ordained by God, whosoever therefore resisteth the power, resisteth the ordinance of God*, and after that again he says, *the Magistrate beareth not the sword in vain, for he is the minnister of God, a revenger unto wrath unto him that does evil &c.* Again to *Timothy* he sayth, *I exhort therefore, that first of all supplications; prayers, intercessions, and giving of thanks be made for all men: For Kings and all in Authority &c.* Yet again to *Titus* he sayth, *put them in minde; to be subject to principalities and powers to obey rulers &c.* and St. *Peter* commands us expresly *to feare God and honer the Kings.*

Matt 22. 21. Rom. 13. 1. 2. 3. 4. &c. 1 Tim. 2. 1. Tit. 3. 1. 1 Pet. 2 27.

Now last of all that a lawfull oath may be lawfully taken and given, is plain by Apostolicall practice, for we finde that S. *Paul* did very frequently swear, which he should never have done, if swering had been absolutely forbiden by our Saviour, as you pretend it was.

Rom. 1. 19.

First to the *Romans* he says, *God is my witness* Then to the *Corinthians* he says *I call God for a record upon my soul*, Then to the *Philipians* again *God is my witness, or God is my Record, how greatly I long after you all, in the bowells of Jesus Christ;* & then again to *Timothy*, *I charge thee before God and*

2 Cor 1. 23. Phil. 1. 8. 1 Tim. 5. 21.

The quakers in their Sermons will say God is my witnesse I speak not out of pride but for the salvation of your Soules that I may not be guilty of your damnation in my neglect of warneing you to turn from Sin

and the Lord Jesus Christ and all the elect Angels, &c. and to close up all this pittifull controversie, the same St. *Paul* affirms in his Epistle to the *Hebrews*, that every controversie ought to be ended by an Oath: and accordingly this practice has obtained all over *Christendome*, and ever since the beginning of Christianity, that in all judgements and Tribunals, when a man cannot clear his innocency by witnesse, he ought to attest it by his Oath, and then the controversie ceaseth. By all these Texts that we have produced out of Scripture, it is most plain to any reasonable man, that it is onely, as we said before in our answers to your arguments, that the abuse of Oathes is forbidden, not the use of them.

Heb. 6. 16.

To what you aledge against the Baptisme *of infants, and the character impresst upon the souls of Christians by* Baptisme, *we answer thus.*

To the first.

It is plain that in both those gospels, both of St. *Mathewe* and St. *Markt*, our Saviuor onely speaks of those that are grown, and for that you urge, that to believe and be baptised is not enough for our Saviour requires that the person before baptisme should be taught, & made to keep the commandments of God; we answer again that Children are taught and believe, and keep the commandments of God, by others, that

that is their *God Fathers and God Mothers*, as they did contract the sin by others, which in baptisme is forgiven in the same manner; the Church lends her motherly mouth, to promise for the teaching and nursing of these little ones, which cannot confess with their own mouths the Lord Jesus, nor can beleive in their own hearts to Salvation, as the Apostle expresseth it. And if they may be called faithful, because they profess the faith, by the mouths of those that hold them and answer for them, why may they not also be reputed penitents, when by their mouths likewise that hold them, they do renounce the world, and the Devill. Now the reason of all this is plain to sense, for the Spiritual regeneration, holds great proportion, with the carnall generation, especially in this, for as children in their mothers wombs, do not take nourishment themselves, by themselves, but are sustained by the nourishment of their mothers. So children not having yet the use of reason, being as it where in the womb of the Church, do not by themselves, but by the Churches action, receive Salvation, and so the faith of others, that is of the Church, their Parents, and God Fathers offering them up to Baptisme, is sufficient for their Salvation, as the faith of those which offered the man sick of the palsy to our Saviours cure, was the means of his recovery, and the forgiveness of his sins for our Saviour seeing their faith, said, *Son thy sins are forgiven thee.* So the faith of the *Centurion* obtained health for his son, and the faith of the *Cananitish* woman obtained for her

Rom. 10. 9.

Matt. 8. *Matt.* 9. *Mat.* 15.

daughter the diſpoſſeſſion of the Devill.

To the ſecond.

We ſay that what you urge of *Philip* and *Cornelius* makes nothing to our purpoſe for they were grown men, ſo ought to be taught and have the Goſpel preacht to them.

To the Third.

To your grand argument out of reaſon, we anſwer & return it thus upon you. Reprobates are not to be baptiſed, but many grown men are reprobates, therefore all grown men are not to be baptiſed. It is altogether So as ſtrong againſt, you as againſt us.

To the fourth.

To what you ſo learnedly urge out of antiquity that the ancient primitive Chriſtians did adminiſter baptiſme but thrice a year, therefore children ſo ſoon as they were born were not to be baptiſed. We will grant you more than that, for it was adminiſtred but twiſe a year, and that was in the time of *Eaſter* and *Whit-ſuntide*, but that was the ſolemn baptiſme for thoſe that were grown, & taught by a long courſe of Catechiſing. & in that the primitive Church, did rightly obſerve the order that was preſcribed by our Saviour Jeſus Chriſt, which was this, firſt to inſtruct them that were to be baptiſed, in the faith, Secondly to teach them to keep the commandement of God. 3ly. To baptiſe them, but this order we ſay was only to be obſerved with thoſe that were grown and capable of ſuch inſtruction, and in this we conceive by all your main miſtakes.

To the Fifth.

That there is not a word in Scripture concerning

cerning the baptiſme of infants, we utterly do deny, and ſhall anon prove to the contrary, as alſo that it was the invention of Pope *Nicholas* is altogether as falſe, but as bad antiquaries as we are, we will prove it to have been a conſtant practice in the Church in S. *Ieroms*, *S. Auguſtins* and *S. Cyprians* time, that were before Pope *Nicholas*, four hundred, and Six hundred years,

To the Sixth

We anſwer as for the character imprinted on the ſoul by baptiſme that gives you ſo much offence, it is no feigned thing by the Fathers as you pretend, but thoſe men of God have always ſo underſtood it, by the inſtruction of the Holy Ghoſt, and out of the letter of Scripture, as we ſhall ſhew you anon more largely.

To the Seventh.

We ſay that by your favour, it is no ſuch ridiculous thing, that water by the aſſiſtance of divine grace ſhould make ſuch a character or impreſſion on the ſoul. It is not we ſay water, but God that makes ſuch an impreſſion by the means of baptiſmall water, his divine omnipotency aſſiſting that Sacrament: and in this point Chriſtians have a priviledge over the *Jews*, for we have the mark and impreſſion of the ſpirit on our ſouls, but they had it only in the fleſh of their bodies, ſo give us leave to reply again, and we ſhall conclude.

That the Baptiſme of Infants is lawfull, and by it there is a character impreſt upon Chriſtian ſouls; we prove by Scripture thus.

Firſt, we find expreſly in *Geneſis* that Chil-

dren are capable of the Covenant of Grace, for the Lord saies there, *This is my Covenant, which ye shall keep between me and you, and thy seed after thee, every man-child amongst you shall be circumcised*, &c. And then afterwards it is said, *and the uncircumcised manchild, whose flesh of his fore-skin is not circumcised, that soul shall be cut off from his people, he has broken my Covenant*, &c. If Children are capable of breaking the Covenant, then they are also of keeping it, and Baptisme is the same in the Church, that Circumcision was in the Synagogue, for as by Circumcision the Jewish Infants were included in the divine Covenant, so Christian Infants sure are not to be excluded from the Covenant of Grace, wherefore Infants are to be baptised, and those that are not so, are in danger of damnation.

Gen. 17. 10. 14.

All this is plainly made good by our blessed Saviour in the Gospells, where we find, that they brought young Children to him, that he should touch them, but his Disciples rebuked them that brought them, but when Jesus saw it he was much displeased, and said to them, *Suffer little Children to come unto me, and forbid them not, for of such is the Kingdome of God, and he took them in his armes, put his hands upon them and blessed them*, &c. How can your Sect therefore justify to hinder little Children to come unto Christ?

Mar. 10. 13, 14. 16.

Therefore little Chidre should first be blest & then baptized

Our Saviour again in St. *Matthews* Gospell, commands his Apostles to baptise all Nations, you must therefore grant Children to be included as a part of those Nations.

Mat. 28. 19.

St. *Paul*

St. *Paul* plainly requires the *Corinthians* not to be ignorant of this, and tells them, how that all our Fathers were under the Cloud, and all passed thorough the Sea, and were all baptised unto *Moses* in the Cloud, and in the Sea. Now it is certain that the Infants were as well in the cloud, and in the Sea, as their Fathers were, and were so also figuratively baptised 1 *Cor.* 11. 1, 2.

Again *S.* P*aul* has a remarkable passage in his Epistle to the *Hebrews*, which is this, F*or it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy Ghost* &c. If they shall fall away to renew them unto repentance. This must be understood of the renewing by baptisme, which cannot be reiterated; not of repentance, which we know may be, though you, and some other Hereticks deny it, and from thence infer a renovation of Baptisme. *Heb.* 4. 6.

Again to the *Romans*, *for if through the offence of one many be dead, much more by the grace of God and the gift by grace, which is by on man Jesus Christ hath abounded unto many*, and a little after saies, *as by one mans offence death reigned, by one, much more shall life by one Jesus Christ*, and again *as by one mans disobedience many were made sinners, So by the obedience of one, shall many be made righteous*, from hence we infer, that as both men and childeren were capable of death by *Adams* fall, so both men and children are capable of a regeneration by Christ. This the Apostle confirmes again to the *Corinthians*, when he tells them, *for as in Adam all dye* (that is chil- *Rom.* 5. 15, 16, 17, 18, 19. 1 *Cor.* 15. 22. *Rom.* 6.

dren as well as men) *even so in Christ shall all be made alive* (that is children too as well as men) and that is by baptisme, by which we are all incorporated into Christ as the same Apostle saies in another place.

Then we finde that the Apostles did usually
Acts 16. 14. baptise whole families and housholds, as in the *Acts Lydia* was baptised and her household, and St. *Paul* saies, he baptised the household
Cor. 1. 1. of *Stephanus* &c. now in those housholds there were undoubtedly children too, and this has been always so universally practised in the Church, that no sober Christians can doubt the truth of it.

And if there be yet any room for a doubt, be pleased to take this argument along with you. *Whoever are capable of justifying grace may by Sanctifying grace be freed from original Sin*, and so by consequence must be capable of the remedy of originall sin, and that is biptisme: but infants are capable of *justifying* grace, as is plain in the example of *S. John Baptist*, of whom it is said that he was sanctifyed &filled with the holy Ghost from his mothers womb. Therefore sure children must be thought capable of the remedy against original sin, and that is baptisme. So now I shall proceed to prove something of the character imprinted on our souls by Baptisme, which it seems gives your party somnch scandall.

Now that this character of ours is plainly prefigured and spoken of in the old Testament, as
Exod. 12. 7. first in *Exodus*, where we finde that the blood of the Lamb, was to be sprinkled on the two side-

posts

posts, and on the uper dore-posts of the houses, where the passover was to be eaten that so the destroying Angel might pass them by. So Christ in *Baptisme*, by the merit of his blood, does sign the side posts, and uper dore posts of our souls, that they may be preserved from the malice of the devil.

Again, we find that this Christian character of ours, was perfectly prefigured in the mark which *Ezekiel* speaks of, Ez. 9.4. by Gods command, *v.6. And the Lord said unto him, go through the midst of Jerusalem, and set* T. *a mark upon the foreheads of the men that sigh, & that cry for all the abomination, that be done in the midst thereof*, & a little after, when the Lord commanded to slay utterly both old & young, both maids & little children, but charged them not to come near any one upon whom was the mark; you may observe by the way, that the mark was to be set upon young as well as old & little children too, to be preserved from the hands of the destroyer, & that mark T. then spoken of, is presumed by all the learned, to be the Tipe of our character in Baptisme. Then this mark is most clearly propheſied of, & expreſt by the Prophet *Isay 66.* 18, 19. where speaking of the conversion of the *Gentiles*, & the future glory & sanctity of the Christian Church, he saith, *It shall come that I will gather all nations & tongues, & they shal come & see my glory, & I will set a sign among them, & I will send those that escape of them unto the Nations to Tarshith, Pul, & Lud, that draw the bow, to Tubal, & Javan, & the Isles afar off, that have not heard my fame, neither have seen my glory, & they shal declare my glory among the Gentels.* Hear the Prophet plainly forsees & propheſies the sending of the Apostles & Disciples into *Africa* & *Jndia*, as well as *Europe* and that this sign or character which we treat of, shall be estabiisht amongst all Christians:

But now the new Testament is so plain & expreſs in this

point

that we admire how any knowing Christian can dispute it, First *Paul* saies to the *Ephesians*. 1. 13 14. *in whom also after that ye believed, ye were sealed with the holy Spirit of promise, which is the earnest of our inheritance &c.* by which text it is evident that the faithfull in the regeneration of Baptisme are signed, sealed, and marked by the holy Ghost, that the sheep of Jesus Christ may be known and distinguisht from others.

Again the same *Apostle* repeats in the same Epistle *Ephes.* 4. 30 *Grieve not the holy Spirit of God whereby ye are sealed unto the day of redemption*, that sealing of the holy Ghost is the only character that we speak of, and which it seems, gives you so much scandall

St. *John*, in like manner is very large in his discourse upon this sealing of a Christian, in his whose book of his *Revelation* 7. 2. 3. but particularly in one place produceth, *an Angel ascending out of the East having the seal of the living God, crying with a loud voice to the four Angells, to whom it was given to hurt the earth and the Sea, and saying hurt not the earth neither Sea, nor the trees, till we have sealed the servants of our God in their foreheads*, what is that seal I pray but our most sacred Christian Character, which we receive in Baptisme?

Thus we weak women have been bold, *M. R.* to shew you some of our little skill in Scripture, by offering to your serious consideration these few Texts. not doubting but your better Bible abilities, will soon furnish you with more. If your own obstanency of Spirit, which you call Text-fastness, will permit to you a-right understanding For it is impossible, that any one who keeps so constant a reading and conversation in Scripture, as most of you do, should not be satisfyed in what is there declared against all sorts of such *Phanatick* Spirits, unless they be deceived, as (it is to be feared) most of you are, to predicate, may so violate the sense of the holy Spirit it self. You know we are no blinde, as they that are so willfully, nor so ignorant as those that will not understand, from which pervertity, if not reprobation of sence we do humbly pray Allmighty God, to deliver you, and other misled Souls of mistaking Christians, and give you all that humility and resignation of Spirit, as is requisit for all those that will grow in grace, and in the knowledge of Jesus Christ and his holy word. We love you well, and believe that we are. *M. R.*

Your friends in Christ.

M.

F I N I S. N.